JANUARY.

Vol. XIV. PUBLISHED MONTHLY. 1861.

BIBLE EXAMINER.

"SEARCH THE SCRIPTURES."—Jesus.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

GEORGE STORRS, EDITOR.

TERMS:

One Dollar per Vol. of 384 Pages. Single Numbers, of 32 Pages, 15 Cts

PUBLISHED BY THE EDITOR:

POST OFFICE ADDRESS, BOX 4658,

NEW-YORK.

A WORD TO SUBSCRIBERS.—If any suppose the price of this Magazine too high, they greatly misjudge. If we were publishing light, trashy matter, and thereby attracted thousands to subscribe, the price would be considered extremely low, and the subscribers think themselves well paid who feed on such husks. Shall those who profess to love truth and substance, be more unwilling to part with a dollar than the lovers of light reading? Recollect that multitudes pay the venders of such reading, while the few sustain an independent religious periodical. We have the consolation, however, of knowing that some appreciate our Magazine, even if they do not agree with all its utterances. The Hon. ISAAC DIMMICK, of Illinois, writes:

"I think your Magazine is worth *two* dollars; and I hope its Patrons will all pay that, as the regular necessary price."

We thank Judge Dimmick for his expression as to the value of our Periodical: others have done the same and sent $2. We thank all such; but it was our wish to put the EXAMINER in the reach of all; and we would gladly send it gratis to thousands, if we had the means; but we have not; nor have we all our time at command to devote to our Magazine: necessity compels us to give our attention to other things, or go destitute of the necessaries of this life. "Providing for" our "own household" is essential to standing clear of the apostolic charge of "denying the faith," and being "*worse* than an infidel."

THE FEBRUARY EXAMINER will contain an able and well written article on THE WAGES OF SIN; or, "*The First Penalty, Explained and Confirmed by Scripture.*" We wish we were at liberty to give the author's name; but we are not: he is anxious his article should stand on its own merits, without his name having anything to do with it pro or con. He may be right; still, we trust ere long he may stand out as openly as Joseph of Aramathea did, when he appeared before Pilate "to crave the body of Jesus." We rejoice that he has advanced so far. Some will call his article "*long*," but it will be very short to such as love light and truth. It will be worth a year's subscription to every interested reader; and we have a mind to say, if they do not find it so, they may have their dollar returned. Let thousands of it be scattered over the land.

CONTENTS OF THE JANUARY NUMBER.

Modern Unbelief of the Resurrection, ... 1
"The Spirits in Prison," 6
Dr. Nott on the Soul, ... 7
Future Probation, ... 10
"These Shall Hate the Harlot," 13
A Friendly Rebuke, ... 16
The Kingdom of God. What is it? and Where Located? 17
The Baptism of the Holy Ghost, ... 25
From Eld. Jonathan Wilson: Aged 84 Years, ... 27
The Lord's Supper, ... 28
To Whom it may Concern, ... 30
Our New Year's Magazine, ... 31
Heaven, ... 32
New Works, ... 32

BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. JANUARY, 1861. No. 1.

MODERN UNBELIEF OF THE RESURRECTION.

BY REV. J. PANTON HAM, ENGLAND.

"WHY should it be thought a thing incredible with you that God should raise the dead?" inquired Paul, in his memorable apology before Agrippa and the court of Festus at Cesarea. It was a question suggested to the apostle's mind by his allusion to the promise made by God to the Hebrew fathers, concerning the everlasting possession of the land of Canaan, a promise which Paul and the Christian apostles taught, would be *literally* fulfilled to these ancient fathers, and their true descendants—the children of Abraham by faith. They were at pains to show that this promise had never been fulfilled,—"These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country," &c. Heb. 11: 13. The proto-martyr Stephen, thus spoke of this matter before the Jewish Sanhedrim, "Abraham, when his father was dead, removed into this land wherein ye now dwell. And he (God) gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7: 5. Compare also, Gal. 3: 16–29. This promise, it is evident, could only be fulfilled by giving Abraham and his spiritual seed, who are the true Israelites, a resurrection from the dead. Hence the prominence of this doctrine in the apostolic writings and discourses, and the reason of the query put by Paul on the occasion above referred to—"Why should it be thought a thing incredible with you that God should raise the dead?" As if he had said—"You look for the fulfillment of the promises to the fathers

that they shall inherit this land forever, and you hope, as children of Abraham, to share this future inheritance on the earth: but the fathers are dead, and you too will die, and therefore this 'Hope of Israel' can only be fulfilled by raising up the honored inheritors of this kingdom of heaven from the slumbers of the grave, and why should you prefer your crude philosophies about never-dying souls to this glorious revelation from heaven—the resurrection from the dead? In disbelieving this doctrine 'ye do err, not knowing the Scriptures, nor the power of God.'"

The resurrection of the dead, upon which such momentous issues depend to the human race, is pre-eminently a doctrine of revelation. No analogies in nature can do more than very imperfectly illustrate a fact so unique as the revivification of what has actually ceased to live. Such as are made use of as, for example, the germination of seed, and the development of moth existence from the chrysalis are only apparent analogies. In neither case has death taken place. The life that supervenes here, is not upon death, but upon dormancy. But in the resurrection of the dead, deceased humanity is restored to consciousness and activity. Resurrection gives them a new-birth into being,—by this stupendous miracle of Divine power, they are "born again" into the eternal life which God has promised to bestow through Christ—"the Resurrection and the Life"—upon all believers. But is this doctrine believed now? Nay, verily! Bold as the statement may appear, we hesitate not to reiterate it, that the Christian Church of the nineteenth century denies the doctrine of the Resurrection of the Dead. And, therefore, there is as much applicability in the query of the apostle to professing Christians now, as to that Sadducean and Pago-Roman auditory to whom it was first put.

An assertion so startling demands proof, and this we proceed very briefly and plainly to furnish. Let us, however, in the first place, see what the professing church really does believe in this matter. Death in the popular apprehension, at least as regards mankind, does not imply a cessation of the living existence, but a transition into a new condition of existence. BACON, in his Essay on Death, says—"So we see Death exempts not a man from *being*, but only presents an alteration." The term *death* is therefore understood in relation to humanity, not in its common sense, but in an uncommon sense, a non-natural and figurative sense. When death, so called, takes place, a separation, we are told, is effected between that part of the man which is his rational and moral self, called popularly the *soul*, and sometimes the *spirit*; and that part of him which is the tangible, material organism, in which he is said to have a temporary abode, and which is only necessary to him as the inhabitant of a material

world, being the instrument of, or medium by which he communicates with, and acts in it. This material tenement, in popular language, is called the body. The man himself, we are assured, is not the body, but the soul or spirit, which, while an inhabitant of the body, is living an imprisoned and unnatural life, hemmed in by obstructions and limitations, from which, so says the popular theology—but not so the common instincts—man is only too glad to escape by that great liberator of the soul's life called Death! Life which, when first created by God, was looked on by Him with complacency, and pronounced "very good," is, by our modern theology, pronounced a real evil. And death, which the Book of God declares to be "the wages of sin," the "curse," and "the last enemy" of man, is declared by the consentient voices of the churches to be the way of salvation—the emancipator of the imprisoned soul—the great blessing of life! The following poetic extravaganza is no intentional, although a real burlesque. The poet, "in fine frenzy rolling," puts into verse his own and the popular faith:—

> "*Life* makes the soul dependent on the dust,
> *Death* gives her wings to mount above the spheres.
> Thro' chinks styled organs, dim *life* peeps at light;
> *Death* bursts th' involving cloud, and all is day;
> All eye, all ear, the disembodied power.
> *Death* has feigned evils nature shall not feel;
> *Life*, ills substantial, wisdom cannot shun.
> Is not the mighty mind,—that son of heaven!—
> By *Tyrant Life dethron'd, imprison'd, pain'd?*
> By *Death* enlarged, ennobled, deified?
> *Death* but entombs the body—*Life* the soul."

We pause not to point out the contradictions, the follies, and even the blasphemies, of this piece of poetical piety, but pass on to the proof of our assertion that popular Christianity denies the resurrection of the dead.

The soul or spirit of man, we are assured, is the man himself—the rational, emotional, and moral being called man. This soul or spirit, which, strangely enough, is sometimes called a part of the man, and sometimes the man himself, is not affected by death, but is left, or rather liberated intact by this (may we call it?) catastrophe. Death, according to this theory, dissolves the body of man, not the man himself. Then, of course, it literally follows that *the man* does not die. And if the man does not die, the man cannot rise from the dead, for what has never died, can never rise from the dead. "That which thou sowest is not quickened except it die." Here is our first proof. If our logic be at fault, we shall be gratified to have our error exposed. To us it seems a very correct conclusion, that the theology which denies that man,

properly speaking, ever dies, must also deny that man, properly speaking, ever rises from the dead.

But to proceed. Does popular Christianity, then, disbelieve any kind of resurrection? By no means. It believes that there will be a resurrection of *the body.* The same body? we ask. We would remind those who may be disposed to answer in the affirmative, of their notions of this same body—how they are accustomed to describe it now, as the soul's prison house, the soul's entombment, and so forth. Surely the resurrection of the same body cannot be a thing to be desired! No doubt many will be ready to respond, the body which shall rise again shall be a suitable tenement for the soul, one that shall be adequate to its vast capacities and purposes, and which is called therefore "a spiritual body." But pause—this is not the same body, the body which the soul once inhabited, but another body, with different attributes and functions, how then can you say that the body rises again? According to this theory, the former body does not rise again, but a new body is created by this so-called resurrection, or rising again. Such a theology, therefore, logically denies also its own dogma of the resurrection of the body. To get off the Scylla of its own contemptuousness with regard to the body, it gets into the Charybdis of denying the resurrection of the body altogether!

But some will forget their contemptuous mode of speaking of the body when, for supposed orthodoxy's sake, they look forward to the resurrection of the body, and therefore we must use another argument with such persons. These, despite all inconsistencies, and physical impossibilities, will hold on to the creed that the *same body* rises again in the resurrection. We must, therefore, remind these believers that the body, as a separate part of the man, has no inherent life; it has never lived by itself, and therefore cannot die by itself, nor rise again by itself. If any should say, the body possessed vegetative life, and it is this vegetative life which is taken away by death and restored by resurrection; we reply by another question—has the body vegetative life apart from the soul? The proof that it has not, is furnished by the fact, that as soon as the soul, so-called, is separated from it, all its vegetative functions cease, and the process of decomposition commences. The theory, therefore, again fails before the light of reason and common sense.

And that it fails before Scripture is most evident, for the apostle Paul, who has written with great particularity on the subject of the resurrection, in his first Epistle to the Corinthians, distinctly affirms, that the same body or material organism is not raised again in the resurrection, but another and physically different body. "Thou sowest not that body which shall be," he

writes, when thou sowest wheat or any other grain. The body which germinates is the stately plant. The analogy, of course, is not perfect, nor should it be expected to be, nevertheless, it supplies the apostle's purpose, which was merely to show that another body or organism is bestowed in the resurrection, and not the same body. Hence he adds, "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here then is plain, apostolical authority to support the deductions of reason that, the same body does not rise from the dead, and, therefore, the theology that teaches that the soul is the human being, and this never dies, is left without any doctrine of the resurrection of the dead. As we have seen, the doctrine of the resurrection of the body is contrary to sound reason and Scripture revelation. The Bible nowhere speaks of the resurrection of the body, but uniformly of the resurrection of the *dead.* We reiterate, therefore, our charges against the theology of the extant churches, that they deny the great Christian doctrine of the resurrection of the dead, and are logically left without any doctrine of resurrection at all. To them, therefore, Paul's query has a special appropriateness, "Why should it be thought a thing incredible with you that God should *raise the dead?*"

Modern Christendom disbelieves the Christian doctrine of resurrection, for the same reason that the Sadducean Agrippa, and the Pagan Festus disbelieved it,—that is, because they cannot understand it. The teachers of this doctrine now, like Paul, are thought to be beside themselves. Christian philosophy of the nineteenth century, rejects the total decease of the conscious being in death, because it cannot square such a doctrine with its vague notions of personal identity. And Christian sentimentality rejects it, for the very self-sufficient reason, that it does not like it. This latter prefers the dreams of poets and painters, to the deliverances of prophets and apostles. It is useless to argue against a faith which is begotten of the fancy, and is the mere foster-child of the feelings. But of our philosophical friends we would ask, Is your philosophy of identity so definitely shaped to your own perception, that you can venture to say that our interpretation of death and resurrection denies the preservation of personal identity in the being which dies and rises again? Let our objectors publish their philosophy of personal identity, and furnish irresistible evidence of the proposition that God cannot extinguish consciousness, and rekindle the identical consciousness again at his pleasure. Until this proposition be proved, the hacknied objection falls to the ground. Will our objectors deny that God

first created a self-conscious, thinking being from nothing? He who could say, Come ye children of men from the nothingness of the past, can surely say, Return ye children of men to your original nothingness, and, Come again ye children of men. A hundred years ago, both writer and reader had neither consciousness nor existence; that Power, then, which has given both can surely take them away, and restore the identical gift again. Away with the flimsy objection about personal identity. Away with the impertinence which balances man's ignorance against the wisdom and power of the Almighty. If our inability to comprehend a profound mystery is to be the reason for repudiating that mystery, then consistency ought to oblige us to a universal scepticism, for, as one has well said, "Everything is mysterious, or nothing is mysterious."

To restore the Christian doctrine of the resurrection of the dead to the modern creed, it is first of all necessary to accept the Scripture theology of the constitution of man as a being, in no sense endowed with immortality or deathlessness, but dependent on organization for existence and all the functions of an intellectual, moral, and emotional nature. Proud man must bow his head in humility before the universal challenge, "What man is he that liveth and shall not see death? Shall he deliver *his soul* from the hand of the grave?" He must acquiesce in the Scripture philosophy, which teaches that "the dead know not anything, neither any that go down into silence;" that "the dead praise not the Lord;" that "in death there is no remembrance" of Him—"no work, nor device, nor knowledge, nor wisdom in the grave" whither we are going. He must understand better that memorable deprecation by David and David's Lord, when he said, "Thou wilt not leave *my soul in hades*, neither wilt thou suffer thine Holy One to see corruption." And while he needs more knowledge and humility in reference to this terrible fact of death—the wages of sin—he must cherish more faith in the word and power of God, by which the faithful are assured that, though, like their Lord, they die, yet they shall live again, when he, "the Resurrection and the Life," and the Holder of "the keys of hades and death," comes "the second time for salvation."

"THE SPIRITS IN PRISON."—Thompson's translation of 1 Peter 3 : 18–20, reads as follows:—

"Brought to life by that Spirit with which he went, and to the spirits which are (now) in prison, made proclamation at the time they were disobedient, when the long-suffering of God was waiting once for all in the days of Noe while the ark was building."

DR. NOTT ON THE SOUL.

A FEW years since Dr. Nott, then 80 years old, preached in this city on Math. 16 : 26, "What is a man profited, if he gain the whole world and lose his own soul," &c. He said—

"The term soul is used in different senses. It sometimes refers to the present life only; were that its use here, the meaning would be, that nothing which costs life can be counted gain—but the sense is a more important one, as is plain from the preceding words—'whosoever will save his life shall lose it,' and from the words which follow: 'The Son of man shall come and reward every man according to his works.'"

That "the term soul is used in different senses" is true; and this truth should make all men cautious of affirming that it ever means a distinct entity, capable of a separate conscious existence, and immortal, or undying. If such an idea had been intended by the inspired writers, we can hardly account for an original term being used with so many different senses. For example, the term *nephesh*, translated *soul* in the O. T., is also translated "*body, breath, he, himself, creature, person, appetite, fish, heart, mind, life, dead*," and near thirty other English words still farther removed from all idea of a distinct entity in man designated a soul. Is it to be credited, that a term would be selected to express the modern idea of a soul which is susceptible of so many and such various "senses?"

The New Testament *psuche* has, also, "different senses;" but that any of those senses is the idea of a soul as a distinct entity, endowed with separate consciousness and immortality, is a mere assumption, unsupported by a solitary text of Scripture.

That the sense of the term soul, in Math. 16 : 25, is "more important" than the mere loss of "the present life" is granted; because that loss might be more than repaired by the gift of an endless life through Jesus, by a resurrection. But if "the present life" is lost, and is not followed by the gift of a future life, which is eternal, is not the loss greater than the loss of "the whole world" to that soul or person? "Whosoever will save his life shall lose it." If to avoid suffering, reproach, or death, any man shall deny or reject Christ, he shall lose all part in the life to be given when the "Son of Man shall come in the glory

of His Father, with his angels ; and then He shall reward every man according to his works." Then such as have lost "this present life" for Christ and His cause, shall "find" life eternal ; but those who "saved" their "present life," by refusing the reproach and suffering to which an attachment to Christ subjected them, shall lose *psucheen, life :* shall have no part in the life to come—they shall not "find it :" that will be their "reward." "The wages of sin is *death.*" Rom. 6 : 23. Dr. Nott goes on to say :—

"The soul is that within you which perceives, reasons, suffers, and enjoys. These are the attributes which indicate its nature and display its value. *** Not the oceans are so vast as his desires, nor the lightnings so rapid as his thoughts. Nor earth, ocean, nor heaven declares the glory of God as does man's soul. 'He said, Let there be light, and there was light;' but He breathed the breath of life, the inspiration of himself, into man, and he became a living soul, alone assimilated to God; for 'tis we alone who can say, ''Tis the divinity that stirs within us.'"

Why say "The soul is that within *you ?*" What is the "*you ?*" Is it the *body ?* Then that is the personality ; for "you" is a personal pronoun. But it is not the personality, according to Dr. Nott, that "perceives, reasons, suffers, and enjoys :" it is something "*within you !*" Now we venture the assertion, It is *the man* that "perceives, reasons, suffers and enjoys ;" and not something "within you," which Dr. Nott afterwards says is "The inspiration of himself"—God. Does God "himself," in you, "suffer ?" Is it God "himself," "that stirs within us" when we sin ? Or, does not the *soul* sin at all ? Or, does the "divinity within us stir" out of "you" and let the devil in, when sin is committed ? If so, where does "the soul"—"the divinity within us"—go, while this new-comer, this devil-soul is "within us ?" How the troubles multiply ! Who will help us out of them ? We believe there is but one way to be delivered from such absurdities as are involved in the theory of an immortal soul in man, and that is, to return to the Scripture doctrine of man's unity, or oneness. It is *man* that was created : *man* that lives : *man* who was placed under law : *man* that was commanded and threatened ; and *man* that dies ; and the "loss of the soul" is the loss of *the man* "himself." So speaks the record as given by Luke, Lk. 9 : 25. "What is a *man* advantaged, if he gain the whole world and lose *himself*." But we follow Dr. Nott still further. He says :—

"The soul of man has immortality, an attribute so sublime as to give consequence to whatever possesses it." * * * "The humblest being that is immortal, is of more value than the Cherubim, if deprived of immortality. Between these two conditions, who would hesitate : a human being, with the Kingdom of God throughout eternity; and Gabriel with a life of thousands of years, then to be blotted out of the map of being ? This is a subject of a breadth and depth which never has been adequately discussed and never can be. The common consent of all nations, whether derived from perception or intuition, acknowledges the connection between time and eternity—it is equally interwoven in the fables of classic song, and the dreams of the dwellers by the Ganges and the Missouri."

The foregoing paragraph opens with a groundless assertion, and winds off, as is usual, with an appeal to "*dreams and fables.*" He next gives utterance as follows :—

"Man's first wish is for endless happiness; annihilation is an after thought, a dreadful thought, which no man forms till he wishes the Deity extinct. What a depth of horror lies beneath the thought !"

Here is an acknowledgment which may well shame many of our opponents. "Annihilation is a dreadful thought." So saith this learned and aged divine. Let our adversaries cease to reproach us with taking away terror from the punishment to follow impenitency and unbelief. But Dr. Nott's charity has nothing to boast of. "No man forms the thought of annihilation till he wishes the Deity extinct," he says. Such a sentiment was beneath a great and good man ; and we are willing to think it resulted from infirmity of mind, resulting from old age. As such we let it pass. Again he says :—

"He who made the soul has declared that it shall exist forever."

Where, Dr. ? Where is there such a declaration in the Bible ? "Echo says, *Where ?*" Do not tell us of "dreams and fables ;" we have had enough of them. Give us a "Thus saith the LORD." The Dr. adds :—

"Everlasting life ! Death eternal ! Weigh well the import of these fearful words."

Here the Dr. speaks "plainly, and speaks no parable." This we can understand : but how shall we interpret the following :—

"What is the value of a soul even now in the infancy of its being, but which, as sure as God lives, will never, never die ?"

Are not the two legs of the Doctor's theory unequal? "*Death eternal!*" "*Never*, NEVER *die!*" According to this theologian, the matter stands thus :—

God "has declared" the soul "shall exist forever :"

God has doomed the wicked soul to "Death eternal!"

But, "as sure as God lives," the soul "will never, never die!" "The common people heard him gladly," it is said of our Saviour : but could common people solve such a problem as Dr. Nott's? It would be no impeachment of their intelligence if it should be said, common sense must be over-taxed in such a work, and "it is all dark, dark, dark." Where is ALBERT BARNES? Wonder if he finds any light in such theology? If so, pray let him give us the benefit of it! God saith, by the mouth of Ezekiel, "The soul that sinneth *it shall die*." Ezk. 18 : 4, 20. Between the testimony of the LORD and Dr. Nott's baseless assumption, can any doubt where the truth is?

FUTURE PROBATION.

WE copy the following from the *Christian Ambassador*, a Restorationist paper.

The *New-York Observer* repudiates the thought that any poor soul who dies in sin, shall have an opportunity to repent and reform in the future life. A privilege to experience such a change, is strangely against all the *Observer's* conceptions of justice and right. In speaking on this subject, it says :—

"If we admit that there is a future state of trial for ignorant sinners, we shall be forced to the conclusion that all who die without hearing of Christ, will hear of him under circumstances far more favorable to their being convinced and saved, than if they heard it here. ..... But if sinners are to have the Gospel preached to them in the intermediate state, it will be hard to persuade any of us that it will be restricted to those who never heard it before. Surely it would have been quite as easy to give them the offer here as there. And if they were not favored with it here, we cannot reconcile it with our ideas of Infinite goodness, that others who were so foolish as to neglect their opportunities, shall be forever excluded from the privilege of hearing and accepting the offer that is made to their neighbors. Thus we are led on step by step, to the necessity of believing that this life is not the only state of probation; that all men will have overtures of salvation made to them hereafter. And having not a doubt that all who are offered mercy in the world to come will embrace it, we should conclude that all men will be finally saved. On the premises from which we started, we are driven to this result. . . . . We do not suppose there is one man in a thousand who will take the position of a future state of probation, who will not land in utter Universalism."

"The *Observer* will not allow that even those who have never heard the Gospel, or of Christ, its founder, in this life, should have an opportunity to listen to its truths, or accept of its terms, in the immortal world. Its theory, then, is that a just and merciful God will torture forever, the millions of the heathen, for not complying with terms of which they never heard, and with which, therefore, it was an utter impossibility for them to comply. Can any inhumanity or cruelty greater than this be charged upon the Father of spirits? If God's nature was composed of infinite *malignity*, (instead of *Love*, as the Scriptures declare,) could he act upon a principle more fiendish? But why does the *Observer* object that the Gospel should be preached hereafter to those who never heard of it in this world? Its answer is, that in that case, those who did hear the Gospel in the present life and rejected it, might hear it there, and accept of it and be saved! Here is a reason, and an argument indeed! What a sad misfortune it would be to heaven, what an afflicting loss to God, if a sinful soul should be allowed to become loving, obedient and holy, in the immortal existence! To prevent so great a calamity, the whole heathen world must be cut off and consigned to endless woe, without the slightest opportunity being granted them to avert a doom so awful. And this is the religion the *Observer* advocates! Thanks to Heaven, it is a religion the world is beginning to detest and spurn, as a base libel on God, and Christ, and the Bible."

REMARKS BY EDITOR OF EXAMINER.—In the foregoing we have the two extremes which grow out of one root, an immortal soul in man. The *Observer* and the *Ambassador* agree in this doctrine; and they agree in regard to the success of a future probation, if there is one, *viz.:* universal salvation. Both are in darkness from the blinding effect of a theory which has no warrant or authority in the word of God. An immortal state for men in sin is nowhere spoken of nor hinted at in the Bible. Man is a probationer in this life for a future and endless life : and although that life is only bestowed in Christ and through Him, it does not follow that none will attain to it who have never had the written word to reveal Him to them. A principle our Lord himself laid down is, "He that is unjust in the least is unjust also in much;" and "he that is faithful in that which is least is faithful also in much;" and "In every nation

he that feareth God and worketh righteousness is accepted of Him." The present life is the only needed state of probation; for though some have not had the advantages of others—as the heathen, for example—yet, if they have been faithful in "the least" God intrusted them with, they will be "accepted of Him," and through Christ—"the resurrection and the life"—they will live again and be glorified, though they had never heard of Him by the hearing of the ear. They are accepted for having acted according to that they had. If they have been unfaithful in "the least," so would they be "in much;" and a future probation would be a farce; accomplishing nothing. A future probation being useless, no intimation of it is found in the revelation God has made; and the idea only gives license to men to slight and misimprove the present, under the fallacious notion of a better chance hereafter, like an indolent man who finds difficulties in the way of industry now, and so does nothing, but waits for a more convenient season. To such persons, such season never comes. Those, therefore, who neglect the present means, because in their estimation too scanty, show an ungrateful heart, and practically tell their CREATOR, He is a hard Master. Such, indeed, will not go to the *Observer's* endless torture; for the Scriptures reveal no such state; nor are they to have another trial in a future life; for such a life is no where made known in the language of revelation. *Before* any one can have an "immortal existence," he must "become loving, obedient, and holy," as the light or truth he has enjoyed would enable him to be. Those who do not thus improve what they have, shall have it "taken away;" not increased. It is only to such as have improved what God has bestowed that "*more* shall be given." Those who do not so improve are left in the silence of eternal death—the resurrection-life power never reaches them; they have no affinity to the Life-giver, and share not in His life communications.

Thus we avoid the shocking position of the *Observer*, and the presumptuous one of the *Ambassador*, and give no license to a life of sin, because we have no greater means for improvement. Let every man improve the means he now enjoys, and he shall reap life eternal. If he does not improve, death and corruption, eternally unrevoked, will be his end. "Behold, *now* is the accepted time, behold, now is the day of salvation." In vain will any look for another or more favorable one.

"THESE SHALL HATE THE HARLOT."

THAT the Papal Roman dynasty is the harlot of Revelation 17th, is generally conceded by Protestants, and we trust it has been demonstrated in our pamphlet entitled "*European War.*" The development of powers, called "ten kings," who should "hate the harlot, make her naked and desolate, eat her flesh and burn her with fire," is a feature of that prophecy too clear to be doubted. That such a development is plainly being made, the events of the past few years, especially of the last two, seems undeniable. JOSEPH GARABALDI, who seems clearly to be a representative of those "ten kings," who "have received no kingdom as yet," who, nevertheless, has "reigned *as* king one hour with the beast," spake a few weeks since, to Italian and Hungarian soldiers, in the following language:—

"This is a memorable day for you, for it cements the alliance of two peoples, and establishes the fraternity of the people. To-day you have destroyed that principle of egotism which has kept the nations separated, and thus has facilitated the servitude of all. The people with whom you have fraternized to-day have the same enemies who threaten you. Your cause is theirs, and theirs is yours.

"But before fighting against this enemy outside, you have internal enemies to beat down, and I will tell you that the chief of them is *the Pope.* If I have acquired any merit with you, I have acquired that of telling you the truth frankly, and without a vail. In using this privilege I tell you that *your chief enemy is the Pope.*

"I am a Christian as you are; yes, I am of that religion which has broken the bonds of Slavery, and has proclaimed the freedom of men; *the Pope* who oppresses his subjects and is an enemy of Italian independence is *no Christian;* he denies the very principle of Christianity—he is the *Anti-christ.*

"*This truth you must spread among all those who are near to you, for it is only when all Italians shall be thoroughly convinced of this truth, that Italy will be really free and united.*"

These are words which tally with the prophecy of Revelation 17th. They show that the irrepressible hatred against the harlot is increasing in intensity; and though somewhat checked in its action, it is only to gain strength for the final catastrophe which is certain to come and is evidently nigh. Did the Italians and Hungarians respond to these sentiments of Garabaldi? The account states—

"Garabaldi had several times to interrupt his speech on account of the applause which his words elicited from the multitude."

A short retirement of Garabaldi to private life, and he will again appear, most likely, to perform a more terrible work against the harlot and her supporters than any that has yet been accomplished; for God's prophetic words will "not return void," but will have a full accomplishment; hence the Roman harlot must be "*utterly burned with fire*," for "strong is the Lord God who judgeth her;" and who employeth earthly instruments as ministers of His vengeance "on the mother of harlots and abominations of the earth."

That harlot power and her devotees were doomed to drink the vials of wrath which were to be "poured out without mixtnre" upon them: which vials have been in a course of fulfillment since the time of Napoleon I., but after his fall, in 1815, a respite, in some degree, has been given the harlot and her worshipers, till she said, "I sit a queen, and am no widow, and shall see no sorrow;" Rev. 18: 7. This she did, after "the scarlet colored beast"—the revived Napoleon dynasty—took her on its back, or restored her to Rome in 1849, and sustained her there till recently: but now her final doom hasteneth greatly. "Therefore"—because she boasted of her secure state—"shall her plagues come in one day, death, and mourning, and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18: 8.

That papal countries have been and are being terribly scourged, for years, is manifest. Not only has Catholic Europe been the scene of this scourging, from the time of the French Revolution of 1789, but Catholic Mexico has been drinking of the "last plagues" on that harlot power. "The smoke of her torment ascendeth up" on every side, and will continue to do so "for ever and ever," or until she is "utterly burned with fire"—burning and destroying judgments: for the hour of her "judgment has come." The long night of papal misrule and murder is ending. May the Lord hasten it, and bring in the kingdom of our Lord Jesus Christ. Till then, the world has little to expect in the way of improvement or better government; for unsanctified human nature is the same always and everywhere. Give it power and it is certain to abuse it in a short time. None but He who is the perfect one, because "The holy One and the Just," can ever be looked to, to rule in

strict righteousness. He will "execute justice and judgment in the earth," and "in His days shall the righteous flourish:" Jer. 23: 5, and Psa. 72: 7.

In France the Papacy seems to be verging to a catastrophe; and it is quite likely the scarlet colored beast—the Napoleon dynasty—may yet join with "the ten horns" in hatred of the harlot, and help in her destruction, as the prophecy indicates. A late writer in Paris says:—

"The church party has weakened itself very much by its alliances, here in France, in exact proportion as it has strengthened Napoleon. Openly setting itself forward as the champion, not merely of the Pope's temporal power, but of *all* the retrograde doctrines of the political order—equally the champion of Francis II. and king Pius, and Francis Joseph, and the Duke of Modena; equally the impugner of Napoleon and Garabaldi and nationalities and free thought—it has arrayed against itself and its allies whatever is modern and liberal, *along with* Louis Napoleon."

The following description of the Papal States is of interest at this moment:—

"Before the war of Italy the States of the Church were divided into four legations, not counting the district of Rome. The first comprised the provinces of Bologna, Ferrara, Forti, and Ravenna, and were called Romagna. They have been annexed to Piedmont. The second consisted of the provinces of Urbino, Pesaro, Maserata, Loreto, Ancona, Fermo, Ascoli, and Camerino, and are commonly called the Marches. They have on the north, Romagna, on the east, the Adriatic, on the south, the kingdom of Naples, and on the west, Tuscany and the provinces of Spoleto, and Perugia. They separate Romagna from the Neapolitan States. The third legation consists of the provinces of Spoleto, Perugia and Rieti; the first two constitute what is called Umbria. The town of Foligno, which is in Perugia, is the Fulginium of the ancients. The fourth legation comprises the provinces of Velletri, Frosinone and Benevento; the latter, however, is surrounded by Neapolitan territory. The district of Rome, which is placed under a special *regimé*, consists of that city, of Viterbo, Orvieto, and Civita Vecchia, the latter being an important commercial port."

Already is papacy nearly stript of all; she is "desolate and naked:" what remains is to "eat her flesh and burn her with fire." That event, it seems likely, cannot be far off. This prophecy will certainly have its accomplishment ere long. Then shall be heard the triumph, "Alleluia: salvation, and glory, and honor, and power unto the Lord our God," who "hath avenged the blood of His servants at her hand." Rev. 19: 1, 2.

A FRIENDLY REBUKE.

ONE of our last year's subscribers, in a letter to us, speaks as follows :—

"You say, on pages 285, 286, 'Not one text from Genesis to Revelation affirms that an unpardoned sinner shall ever live again from the dead: this truth we shall maintain in our writings, and preaching, go where we may: nor do we expect to abandon it, unless we abandon the whole theory.' The above extract is not qualified in any respect, not even with an *if*. Now were the people in general to adopt your rule (we shall maintain) reformation would be at an end."

How deserving we are of this rebuke, perhaps we might as well leave others to determine. Will our friend look again at our remark, and see if the words "do not *expect*," do not qualify, in some "*respect*," quite as much as an "*if?*" May we never believe a doctrine so firmly that we do not "*expect* to abandon it," without incurring the charge of putting an "end to reformation?" Our friend, perhaps, does "not *expect* to abandon" his view of "Life from the dead;" yet it is not impossible but he may see cause to do so. We shall certainly change whenever we see cause; nor will any previous views prevent such change, when convinced. If our friend had given us the "one text," it would have been to the point: but he has not; and it is not in the Bible. We wished those who might invite us to preach, or who might patronize our Magazine, to know, so far as present light is concerned, we should maintain the doctrine in question. We do not intend to work in the dark in regard to our views of Scripture. If any call this putting "reformation at an end," they do not view the matter as we do. We like arguments from the Bible. Inspiration declares, "he that believeth not the Son shall *not see life*, but the wrath of God abideth on him." John 3: 36.

There are but two lives for any of Adam's race, so far as revelation is our guide. One is by being in and from Adam; the other is by being in and from Christ. The first is a mortal life, giving a mortal existence, and perishes at death: the other is a spiritual life, giving an endless existence, or immortality, and is completed by "the resurrection of life:" "neither can they die any more." The wickedly impenitent would "not come to" Christ that they "might have life;" so they "utterly perish in their own corruption." See Lk. 20: 35, 36; John 5: 40; 1 Peter 2: 12.

THE KINGDOM OF GOD.

WHAT IS IT? AND WHERE LOCATED?

IF men would have less to do with fancy and more with the Bible and common sense, we should have less difficulty in understanding the Scriptures. They soar away above the stars, and thus live on a fancy God, a fancy heaven; and to them the kingdom of God is a creation of their own imagination. If we but understood, it is with *this world* we have to do, and not with an imaginary one, we should be saved from infinite perplexity in regard to what is Scripture truth; but a large portion of professed Christians, like heathen philosophers, will take rapturous flights in the fields of fancy. We give the following as a specimen. It is a flight of imagination by a clergyman of much talent and reputation, not far off. He said, in speaking of heaven :—

"There are millions in that world of glory that once lived here. Heaven is made up of little colonies, filled up with those we loved on earth, looking down on us from above the stars. That mother in heaven when she sees her son, on earth, coming back to God, how her heart swells—she gives a shout of joy in high heaven!"

How does this popular minister know that "heaven is made up of little colonies?" How does he know those colonies are "filled up with those we loved on earth?" Is he certain that all such are there? How does he know that heaven is located "above the stars?" Some of those stars are at such distance from this earth that, it is supposed, it would take the light from them thousands, if not millions of years, to reach "this earth:" yet far off, up there these "little colonies" are located!! Aye; and the sharp eyes of those "immaterial spirits" can "*look* down on us!" Yes, and "*see*" us, too! Wonders on wonders, truly! Aye, more. "That mother," in that far off place, "*sees* her son, on earth, coming back to God;" yes, "how her [immaterial] heart swells!" What next? "She gives a shout of joy in high heaven!!" But how does this minister "on earth" know this is so? He has *fancied* this mother up in heaven with her motherly feelings. Now let him not flinch from his position.

but let him go on with his fancy, and fancy that mother "*sees*" a beloved daughter, that she left on earth, dying; and as she expires, she is plunged down to howl and wail with devils and damned ghosts in endless and unmitigated torture! Does "her heart swell" now? Does "she give a shout of joy in high heaven?" Or, does "her heart" wither, and "she give a" groan of horror? Please tell us, Mr. Fancyman. Do not flinch. Has that mother's heart all at once turned to stone? Is she unmoved at this sight, and as her daughter goes on groaning in anguish, in ceaseless ages of torture, is that mother to remain unmoved?

Let it be remembered, the minister of whom we are speaking is, by profession, a believer in endless torture; he is not therefore to turn away from our suggestion with the reply—"That is none of our concern." He has concerned himself in the other. But all this is fancy: so we will awake from it and attend to sober facts as developed in the Scriptures of truth.

LOCATION OF THE KINGDOM.

Our inquiry about the kingdom of God we commence with our Lord's words to his followers, as recorded Math. 25: 34. "Come, ye blessed of my Father, inherit the kingdom *prepared* for you from the *foundation of the world.*" Here is a clear indication of the location of the kingdom. It is not a kingdom "above the stars." As our Lord refers us, in his language, directly back to the beginning of this world, we turn to Genesis, first chapter. Here we learn, verses 26 to 28, that this earth is the place of the kingdom, and see that man was here given dominion. "God said, let us make man *** and let them have dominion *** over all the earth. So God created man *** male and female created he them. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have *dominion* ** over every LIVING THING that moveth upon the earth."

Here, most assuredly, is a kingdom, and dominion is given, "from the foundation of the world." But we will compare it with Psa. 8. "What is man? ** Thou hast made him a little lower than the angels," [Elohim—Gods] "and hast crowned him with glory and honor. Thou *madest him to have dominion* over the works of thy hands; thou hast put all things under his feet," &c.

In Eden, then, we find the kingdom of God in its embryotic

state—or state of development. Eden was the place of the throne, or seat of Empire. That place is the same that we call Palestine, on the western border of Asia, or east of the Mediterranean sea. That Eden and Palestine are one, in location, the examination of a few texts will serve to satisfy us. In Ezekiel 28th, the Lord, in addressing "the prince of Tyrus," says, "Thy heart is lifted up, and thou hast said, I am a God, I sit in the seat of God," &c. At verses 13 and 14 the Lord saith to the "king of Tyrus"—"Thou hast been in Eden, the Garden of God * * * thou wast upon the holy mountain of God," &c. Tyrus lay on the northwest border of Palestine proper, and is, in fact, a part of the land that God included in the gift to Abraham and his seed. Ezekiel 31st, the Lord directed the prophet to speak unto Pharaoh king of Egypt, and say to him, "The Assyrian was a cedar in Lebanon;" verse 3: verses 8 and 9, "The cedars in the garden of God could not hide him * * nor any tree in the garden of God was like unto him in beauty. I have made him fair * * so that all the trees of Eden, that were in the garden of God envied him." We then have a description of his pride and punishment; and it is added, verse 16, "I made the nations to shake at the sound of his fall when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon * * * shall be comforted," &c. The prophet then turning directly to Pharaoh, adds—"To whom art thou like in glory and greatness, *among the trees of Eden?* Yet thou shalt be brought down with the trees of Eden."

Here is Egypt on the southwest border of Palestine—Assyria on the east, or northeast—and Tyrus on the northwest, all said to be *with*, *among*, or near by, the trees of the garden of Eden, or garden of God. Such evidence seems clearly to indicate that Eden and Palestine are identical in their *location*. If so, we have found the truth of what we before suggested, *viz.*:—That in Palestine the kingdom of God was set up, in its embryotic state, at "the foundation of the world;" or from the creation of Adam. That was the seat of empire—the throne was there. Adam lost the throne and dominion, and was driven out from it, and refused any further access to it.

WHAT IS THE KINGDOM OF GOD?

After the flood, God reconstructed the kingdom, in *embryo*, through Moses and Joshua, preparatory to the coming of the

King of His own selection. That kingdom was erected on the old ground, or Eden. That this reconstruction was the kingdom of God we will now endeavor to show.

We will first look at Acts 1 : 6. The disciples asked our Saviour—"Lord, wilt thou at this time *restore again* the kingdom to Israel?" Let it be recollected that the preaching of Christ and his apostles, during all their ministry, had been "The kingdom of God :" and after our Lord's resurrection the "forty days" that he remained on earth with his disciples He was "speaking of the things pertaining to the kingdom of God :" see Acts 1 : 3. Immediately at the close of those forty days is the question—"Wilt thou at *this time* restore *again* the kingdom to Israel?" Our Lord does not intimate that they were in error in fact; and therefore we conclude that the kingdom of God and the kingdom of Israel are identical. Jesus does not correct their view on this point—of the restoration of that kingdom—of that being the kingdom of God: but only informs them, it was not for them "to know the times .... which the Father hath put in his own power." We say, then—The kingdom of Israel was, and is, the kingdom of God; first in its embryotic state, but at length to be fully developed; at which time the second Adam—Jesus Christ—will have the throne—the seat of empire and dominion.

In further proof on this subject, let us now turn to the First Book of Chronicles. King David, at the close of his life, 1 Chron. 29 : 11, said—"Blessed be thou, LORD God of Israel our Father * * * Thine O LORD is the greatness and the power * * * thine is the kingdom," &c. What kingdom is this? In the previous chapter, verses 4 to 7, David speaks thus :—"The LORD God of Israel chose me * * * to be king over Israel for ever, * * * and of all my sons he hath chosen Solomon my son to sit upon the throne of *the kingdom of the Lord* over Israel. And he said unto me; * * * I will establish his kingdom for ever," &c. In the next chapter, verse 23, it is said—"Then Solomon sat on the *Throne* of the LORD as king, instead of David his father; and all Israel obeyed him."

Here is sufficient evidence to justify us in saying—That in Scripture language the kingdom of God—the kingdom of the LORD and the kingdom of Israel, are identical. But we may compare this testimony in Chronicles with a prophecy by Micah, Chap. 4 : 6–8; speaking of the day when men shall

beat their swords into ploughshares, &c., it is added—"In that day, saith the Lord, will I assemble her that halteth, and gather her that is driven out; and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them *in Mount Zion* from henceforth even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion;* THE KINGDOM shall come to the daughter of Jerusalem."

Here is confirmatory evidence of the position we have previously established; but we will compare this again with 1 Chron. 17 : 9–14. The Lord, here, in addressing David, said —"I will raise up of thy seed after thee . . . and I will establish *his kingdom* . . . and I will settle him in my house, and in *my kingdom* for ever: and his throne shall be established for evermore."

If it be said, the seed here spoken of is Solomon, it still confirms the fact that the kingdom of Israel is the kingdom of God, and so God here expressly calls it "MY kingdom." Though Solomon might be the mediate king spoken of, it is evident the Messiah is the ultimate one; and thus we find Gabriel announcing to Mary, concerning Jesus, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," Luke 1 : 32, 33. Thus we have fully confirmed the fact that the kingdom of Israel and the kingdom of God, are one and the same.

WAS THIS KINGDOM EVER SUBVERTED?

We now inquire—*Was this kingdom ever taken from Jacob's posterity?* We need not now adduce but one text in proof of this point, and that is Ezek. 21 : 25–27. "Thou profane wicked prince of Israel, whose day is come, . . . thus saith the Lord God, Remove the diadem, and take off the crown; . . . I will overturn, overturn, overturn IT; and *it* shall be no more, until HE come whose right *it* is; and I will give it him."

Thus we see, that the kingdom of Israel, or the kingdom of God, was overturned, or "perverted;" but it was done with the certainty that it would be *re*-established. The re-establishment is the subject of many prophecies, in the Old Testament, and is what the New Testament calls the kingdom of God.

THE WORK OF MESSIAH AT HIS FIRST ADVENT.

Messiah did not come the first time to restore the kingdom, but to prepare his followers to be rulers in it when restored, and over all the earth. He first offered this honor to the Jews. It had originally been offered to the whole of Jacob's posterity, shortly after their advent from Egypt. Thus, Exodus 19 : 5, 6, the Lord said,—"If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people—for all the earth is mine—and ye shall be unto me a *kingdom of priests*," &c. But they did not fulfil the condition; and God first divorced the "ten tribes," or the kingdom of Israel, and cast them far off from the territory: see 2 Kings 17 : 18–23. Some time after that He punished the Jews, or kingdom of Judah, in Babylon; from which captivity they returned. Then, when the "threescore and two weeks" spoken of, Dan. 9th, were fulfilled, "God spoke" to the Jews "by His Son:" see Heb. 1 : 1, 2. What did he speak to them? He offered them to be "heirs" of the kingdom of God, or Rulers in the kingdom restored to Israel, under the reign of Messiah, "David's Son" on "David's throne."

In order to their enjoying this high honor, He called them to repentance for past and present wickedness. When they refused this, and put to death the King, the offer of the heirship of the kingdom of God was taken from them as a nation: see Matthew 21 : 38–43. Or, in the words of Jesus, as there recorded—"The kingdom of God shall be taken from you, and given to *a nation* bringing forth the fruits thereof." Jesus Christ being the true *Heir* of the throne, and having the right to select those who should share in the honor of the government, in the kingdom to be set up, or restored, next sent his ministers to those not under the law covenant, to "take out of them a people for his name"—even the "*Royal Priesthood*," &c., see Acts 15 : 14; and 1 Peter 2 : 9.

Such a priesthood is a kingly one. From this honor, we have said, Judah, as a nation, has been excluded for her willful rejection of the Son of God—"*the Heir*." Since that rejection, the Gospel—the glad tidings—has been sent to others, not under the covenant made by Moses, or who had, previous to the first advent, been divorced from that covenant relation, and were not sharers in the rejection of Messiah. Such, Christ now invites to the honor and dignity of becoming "heirs of God and

joint heirs with" himself in the throne and kingdom of Israel; called the kingdom of heaven, or kingdom of God; and so soon as the number of "joint heirs," or rulers, are completed, that kingdom will be set up, or developed in its fullness and glory.

If we would attain to this high honor and glory, the first step is to "Repent and believe the Gospel," or the good news—the "glad tidings"—of God's love to us who were not under the law covenant, or who having been given a bill of divorce and sent away, prior to the first advent, are now mercifully called to be heirs under a new covenant. How great has been the love of God and his Christ toward us, in following us who were afar off, and inviting us to such honor and glory. To attain this high and exalted inheritance we must become holy, or Christ-like. We must repent of all our sins and turn away from all iniquity. Without doing this, we cannot be heirs of the kingdom of God. It is by a "patient continuance in well doing," seeking "for honor, and glory, and immortality," that this great blessing can be attained, and we be crowned with "eternal life." None others can reign with Christ in the kingdom of God.

THE KINGDOM OF GOD, when restored, or set up, will consist of a *King—Associate Rulers—Citizens—Dependencies—Territory, and Laws.*

1. A KING; *Jesus the Messiah.* God has demonstrated his pleasure in this matter by raising up Jesus from the dead. If the fact of Jesus' resurrection from the dead is established, the fact of his Messiahship is put beyond controversy, and his Kingship is undeniable.

2. ASSOCIATE RULERS:—These consist of such as have suffered with Christ, made *immortal;* no more subject to death; but, like their king, endowed with endless life by virtue of their union with him; so that they will reign forever and ever.

3. THE CITIZENS:—These appear to be the restored Israel and Judah; constituted once more "one nation;" and will be the inhabitants of the territorial kingdom. In proof of this we have only space now for one out of many texts. Jeremiah thus records the Lord's will in this matter, Jer. 23 : 5–8. "Behold, the days come, saith the LORD, that I will raise unto David a *Branch*, and a king shall reign and prosper, and shall execute justice and judgment in the earth. IN HIS DAYS Judah shall be saved, and Israel shall dwell safely," &c.

4. DEPENDENCIES:—These are the "left of the nations." These are not citizens of the kingdom, but are under its dominion and government; and will be required to submit to that government; or, if any refuse, they will be destroyed. But we have not space to enlarge on this topic; and pass to notice—

5. THE TERRITORY:—The kingdom of God has its territory, and is not the whole habitable globe, much less up "above the stars." It is that described to Abraham, Gen. 15: 18, "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land *from the river of Egypt*, unto the great river, the river Euphrates." It is elsewhere also described, but this is sufficiently definite, as we have established the point, that the kingdom of Israel and the kingdom of God are identical. Besides it is clear from the words of our Lord, Math. 8: 11, that all the territory of the earth is not embraced in the territory of the kingdom of God. He saith—"Many shall come from the *east* and *west*, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:" words which can hardly be reconciled to the idea that all the earth is the kingdom proper. The *dominion* is over the whole world, or habitable globe "from sea to sea, and from the river [the great river Euphrates] to the ends of the earth." Thus Daniel saw given to one like the Son of man, "*dominion*, and glory, *and a kingdom*, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

Let it be understood, then, that while the dominion is universal, the kingdom proper, or territorial kingdom, is between the river of Egypt and the river Euphrates. On this territory was the kingdom of God "prepared from the foundation of the world:" there was fixed the throne; first occupied by Adam, but forfeited by him; afterwards occupied by the kings of the house of Jacob; finally lost by them, and now remains to be occupied by David's Son—the second Adam—the Lord from heaven; when the throne, first established by God in Eden, will become permanently occupied—the kingdom be duly organized—the dominion be universal—the reign eternal. One thing more is to be noticed, *viz.*:—

6. THE LAWS:—These will go forth from *Zion*, the seat of empire, and throne of the King. Thus the prophecy of Micah

speaks;—"but in the last days * * the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge [or rule] among the people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of Hosts hath spoken it."

The laws are such as to secure peace, and will promote prosperity, universal contentment, and happiness. Such is the teaching of the Bible in relation to the kingdom of God, and the happiness consequent upon its re-establishment, and full development. Here is reality—not fancy—not a flying "above the stars," no one knows where; but an *inheriting the earth*, as Christ our Lord and King said the *meek* should do. Let us make haste to secure a part in the "Royal Priesthood." If we reject this offered mercy and honor, we have nothing to expect but ruin and death. Our guilt will be terribly aggravated; and our doom fearful and unalterable; even to "be punished with everlasting destruction."

THE BAPTISM OF THE HOLY GHOST.

BY. ELD. H. GREW.

"Now there are diversities of gifts, but the same Spirit. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12: 4–6. These operations are sometimes confounded.

Our divine Redeemer, before his ascension, "being assembled together with (his disciples) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 4, 5.

What was the nature and design of this baptism of the Holy Spirit?

What are the recorded facts concerning it?

"And when the day of Pentecost was fully come, they were all with one accord in one place—and they were all filled with

the Holy Ghost, and began to speak *with other tongues*, as the Spirit gave them utterance." Acts 2 : 1–12. "And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus ; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost. * * * And when Paul had laid his hands upon them, the Holy Ghost came on them ; and *they spake with tongues* and prophecied." Acts 19 : 1–6.

"And they of the circumcision which believed were astonished, as many as came with Peter" (to the house of Cornelius) "because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them *speak with tongues*, and magnify God." Acts 10 : 45, 46.

From all these cases, we plainly learn the nature and design of the baptism of the Holy Spirit. It was the impartation of miraculous powers to believers, for the confirmation of the truth of the glorious Gospel of the blessed God, for the salvation of a lost world, at its first promulgation, after the first advent of the Son of God.

It is plainly distinguished, both from the act of Divine renewal, or regeneration by the same Spirit, and from the ordinance of immersion in water. Nor was it a substitute for either. The apostles of our Lord were the subjects of regenerating grace long before "the day of Pentecost," when they were baptized with the Holy Ghost. They were true believers on the Son of God. Math. 16 : 17. "Whosoever believeth that Jesus is the Christ (i. e. 'with the heart, unto righteousness,') is born of God." 1 John 5 : 1 ; Acts 11 : 17, also proves that this baptism of the Spirit, was a gift, distinct from, and subsequent to, the gift of believing. That it was not a substitute for water baptism is clearly proved by the fact, that both believing Jews and Gentiles, subjects of this miraculous gift, were commanded to be baptized in water. Acts 2 : 38–41 ; 10 : 44–48 ; 8 : 14–19.

The ordinance of immersion in water has a permanent position with the command to believe the Gospel, in the great commission of the Head of the church to his apostles : Math. 28 : 19. It is the "one baptism." Eph. 4 : 5. For the "one body," or church of Jesus Christ. In harmony with this truth, we read that, "they that gladly received His word were baptized." Acts 2 : 41. The 38th verse proves that this was water baptism. See also Acts 10 : 47. "Can any man forbid *water ?*" &c. The command to be baptized (or immersed) is given to "every" penitent believer. Acts 2 : 38. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter through the gates into the city." Rev. 22 : 14.

Respectfully submitted, dear Christian brethren, by your fellow laborer in the Gospel of Jesus Christ,

HENRY GREW.

FROM ELD. JONATHAN WILSON : AGED 84 YEARS.

IT may be a privilege for you and others to hear from me at this time. Since I parted with you at Seneca Falls, in Oct., I have visited Lockport, and through Buffalo and Fredonia came home. My health is poor : am afflicted with a hard cough and asthma. I feel that I am now finishing up a long life. I have nearly done preaching. My lungs are failing, and I must soon cease all my labors in this world ; so I turn my thoughts on that to come. I will use my pen, and tell the meditation of my heart concerning eternal bliss.

It is a reviving thought that I am united to the living Son of God, the Life-giving head ; and I shall know divine things in the light of glory. Things which I had hardly heard of, and which because of my ignorance cannot now enter into my heart, shall then be my glorious theme, when resurrected into the Paradise of God. I shall be filled with joy by the knowledge of the Most High, and ravished with the prospect of growing wiser and wiser in the things of God. Though then made perfect—compared with my present state—in knowledge and happiness, yet the extent and degree of these will be on the increase. Though a finite mind can never know all that is to be known of an infinite Being, who only comprehends Himself, yet it will be the excellency, the delight and employment of glorified saints to aspire after more and more knowledge of God.—Though no new perfections, attributes, excellencies, or glories, shall ever be found in God, they being essentially and eternally all in Him, yet the longer I am in His presence the more glorious will He be to me ; because I shall know Him more ; and the more I know of Him the more I shall admire and love Him, and become more and more like Him ; the larger and more capacious will my mind be, and the more shall I apprehend of Him ; and the more God is apprehended and known, the more He is glorified. Thus eternally advancing in knowing, admiring, loving, and being made like Him, the mind enlarging, we will be enabled still more to love and admire, and

to approach nearer in participation of His communicable perfections. Such shall be the uninterrupted employment and entrancing felicity of the blessed, while through the whole "God is all and in all."

GERRY, (*Vermont P. O.*) N. Y., Nov. 20th, 1860.

JONATHAN WILSON, *a Bibleite.*

THE LORD'S SUPPER.

1. WHAT was its design? 2. How frequent its use?

To the first question, the answer is comparatively easy. The second is not so readily answered. This is evident from the fact that Christians have been and are still divided about it. Some observe it once a month; others once in two or three months; others contend for its weekly observance; and these last *seem* to have most argument in favor of their view. We think, however, they may be mistaken. Their argument, so far as it is derived from the Bible, all turns on the expression "*break bread.*" Does that warrant a weekly communion? or indeed, the eating the Lord's Supper at all?

Their argument is based mainly on two texts. First: Acts 2: 42; where it is said, believers "continued steadfastly in the apostle's doctrine and fellowship, and in *breaking bread.*" This is coupled with Acts 20: 7, where it is said, "And upon the first day of the week, when the disciples came together to break bread," &c. These are the chief, if not the only texts produced in proof of the weekly celebration of the Lord's Supper. Do they sustain such a view? Let us see.

Does the expression "breaking bread" prove it was the Lord's Supper? If so, then it equally proves it was done "*daily*:" for Acts 2: 46, saith, "They continued *daily* with one accord in the temple, and *breaking bread* from house to house." Was this eating the Lord's Supper? Just as certainly as "breaking bread," in the 42d verse, means the Lord's Supper, so does this in the 46th verse; and so it is not only on the "first day of the week," but "daily" it is to be attended to: one of the positions is just as strong as the other.

We shall, perhaps, find that neither can be sustained. The phrase "break bread" was in common use as related to ordinary

eating. Math. 14: 19, it is said, when Jesus fed the multitude, "He took the five loaves, and the two fishes, and looking up to heaven, He blessed and *brake*, and gave the loaves to his disciples, and the disciples to the multitude." Mark 6: 41, the same form of expression is recorded; also, another feeding of the multitudes, Mark 8: 6, the same expression is used. Luke 9: 16, the same form is used: "He took the loaves and *brake* them." None will pretend here was the Lord's Supper. Compare these texts with the injunction, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When Paul was carried prisoner to Rome, and had been fourteen days in peril by sea, after long abstinence he besought the ship's company to take something to eat, and "He took bread, and gave thanks to God, in the presence of them all; and when he had *broken* it, he began to eat." Here were 266 souls that eat of the "broken bread." Was it the Lord's Supper?

Again: Jesus appeared to two of his disciples on their way to Emmaus, after his resurrection; and while they were eating at Emmaus, "He took bread and blessed it, and *break*, and gave to them;" then "they knew him." Immediately they return to Jerusalem, and tell their brethren "what was done in the way, and how He was made known to them in breaking of bread." Was this the Lord's Supper? Surely not; for Jesus had said to the disciples, at that Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Math. 26: 29. Some peculiarity in His ordinary manner of breaking bread was what "opened their eyes" to know him.

His ordinary method at common meals was to "break bread," as we have abundantly shown: and the phrase was no more applicable to the Lord's Supper than to any other and all other social meals, especially as the use of *wine* is not once named. Hence, no argument built on this form of words, standing alone, is of any weight in settling the question of the frequency of the celebration of the Supper. In the only instance where this form is used, in connection with "the first day of the week," it was not till a late hour of the night the breaking of bread occurred: for though it is said, the disciples came together to break bread, it is stated that Paul preached unto them till "midnight;" and because he continued his speech "long" a

young man went to sleep, and "fell down from the third loft, and was taken up dead." Paul went down and restored him to life. It is then added, "When he was come up again, and *broken bread* and eaten, and talked till break of day, so he departed." Nothing is said of the use of *wine* in this case nor in Acts 2 : 42. Surely an important omission, if it was really the Lord's Supper.

Whether this coming together to break bread was an ordinary social entertainment, called "feasts of charity," (Jude 12,) often held by the early Christians, for the benefit of the poor, and for the social expression of a common brotherhood, or for the purpose of celebrating the Lord's Supper, it is impossible to tell from any Scripture record. If it was the latter, it does not prove that such was their practice *every* first day of the week : the regular season for it, might, on this occasion, have fallen on that day ; and it is clear, it was not at the early part of their meeting, but at a late hour of the night that breaking bread actually occurred. If it was the ordinary "feast of charity," the breaking of bread might have taken place both early and late.

We have now prepared the way to come more directly to the inquiry as to the frequency and time of the celebration of this feast ; but we must defer further remarks till another month.

TO WHOM IT MAY CONCERN.

Some person for want of better weapons, I suppose, is reporting that I said, several years since in private conversation, "How will it look for an old man like me to come out and be baptized in this time of life." The report is simply a slander. I never gave place to such a sentiment. It is a libel on my whole life and course. It has, through the mercy of God, been a settled principle with me to follow my convictions, whatever men might think or say. I trust, through grace, to be able to do so to the end. Let the originator and propagators of the above slander, read Psa. 15 : 1—3, "Lord, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ?" *Answer :* "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart : he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Will "*water* baptism" answer for the neglect of the practice here spoken of ? May we all ponder well the import of this passage of Scripture and reduce it to practice.

Editor.

Of Our New Year's Magazine, the first number is issued ten days in advance of its date. The Editor wishes all his Patrons "*A happy new year ;*" and earnestly prays, that both they and himself may make large advances in knowledge and holiness in the time still allotted us in this our pilgrimage and trial state.

If those who send us communications do not see them in the Examiner immediately, they are not to conclude they are rejected : and if they should not find place in our Magazine at all, we trust they will not conclude an *Editor* is never to use his judgment in selecting, from various communications, such as he thinks will best serve his readers. He leaves out no article because the writer differs from him ; all may rely on that. Other reasons determine his course in this matter : those reasons may not be apparent to the correspondent ; but he is not in the stand-point of the Editor. Some articles, though they may be well written, involve points which cannot be settled by the Bible, and necessarily lead off into speculations which might be extended to any length, and yet leave the subject just where it commenced, with no real benefit to any one. These things may do for a weekly paper ; but would soon destroy the interest in, if not the usefulness of a Monthly periodical.

We intend to deal fairly and impartially with all ; still, we are liable to misjudge, and may therefore err in matter introduced or laid aside. We shall try our best ; and with the prayers, patience, and communications of our contributors, we hope to give general, if not universal satisfaction. Be that as it may, we shall seek, first of all, to conduct this Magazine so that we can feel God our Saviour approves our course. It would be a poor reward to have men commend, unless we have the assurance God is honored and His truth furthered. When that cannot be the object and aim of the Editor of this Periodical, he hopes to find a more honorable employment, where he can keep a good conscience, and rejoice in "the love of God shed abroad in" his "heart by the Holy Spirit."

REVIEWERS REVIEWED: By C. F. Hudson.—This is a new work of 36 pages, replying to twelve or fourteen Reviews and other orthodox works; particularly to the Bibliotheca Sacra, the Methodist Quarterly, the Theological and Literary Journal, the Presbyterian Quarterly; briefly to Prof. Hovey; to Mr. Landis on Immortality; Mr. Warren's "Sadduceeism," and Dr. Thompson's "Love and Penalty." PRICE, in paper, 10 cts.

Also, "THE RIGHTS OF WRONG; or, Is EVIL ETERNAL? with a reply to DR. MANSEL," by the same Author; 24 pages. Price 5 cts. Published by MONROE & Co., 134 Washington st., Boston, Mass.

For sale by GEO. W. YOUNG, 138 William Street, New York.

HEAVEN.

That goodly land, the Christian's home,
Land of his best estates;
The welcome and reception there,
With anchored hope he waits:
Jerusalem new,
With golden streets and pearly gates.

The far off land, in ages past—
But now 'tis drawing near;
Signs of the times descried by faith,
Proclaim, its bounderies clear—
From the watch-tower
The cry resounds, fruition's here.

The promised land, from Beulah's light,
We see celestial day,
Where night, dark night, no more is found,
And tears are wiped away:
Hail day! when clouds
Shall no more shade our narrow way.

Beautiful land! no heart conceives
The joys that are in store,
For those whose love, and humble faith
Doth estimate them more
Than all beside,
Redemption's gift—theirs evermore.

That blessed land! it nears each day—
The gathering angels near,
To call each one, from east and west,
When we shall see *Him* here;
While waiting, says
To all his own, "be of good cheer."

Oh, land of light! Oh, land of love!
Where reigns salvation's song,
Strains ne'er sung here, shall wake the praise
In mansions ours ere long.
Come quick the day
Uniting all the ransomed throng.

M. C. A.

THE BIBLE EXAMINER.

THIS *Magazine* is devoted mainly to Bible questions; specially to the great themes of JESUS CHRIST'S personal return to, and reign on earth—Life, future and eternal, only through Him—and literal death, never to be revoked, as the wages of sin.

It is intended to be issued *Monthly*, 32 pages octavo. TERMS, *One Dollar* for 12 numbers; paid in *advance*.

REMITTANCES.—Persons making communications to us, will please consider it a *receipt* for money they send, if they receive what they write for, instead of our acknowledging their letters in the EXAMINER. Generally, in case of remittance, they receive what they order before the acknowledgment could appear in our Magazine. To *print* all the names of Correspondents is attended with inconvenience and unnecessary expense.

LETTERS should be well sealed, but never "registered." Money for the EXAMINER is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

MONEY sent for any of the works in our *Catalogue* of Books, is at the risk of the *purchaser*, except when the *retail* price is remitted, then it shall be *mutual*. The risk is small, if our instructions are strictly followed; we will not be responsible in any degree unless this is done. Be careful, in all cases, not to send depreciated Bank bills. We have had to pay *twenty* per cent. on some funds sent us, or else return the money. This ought not to be.

THE POSTAGE on the *bound* Examiner, for 1860, is *twenty-six* cents, any distance less than 3000 miles.

☞ We invite our friends to examine the *Catalogue* of works, on the last page of this cover, and send for such as they can make profitable to themselves or others. By doing this, you will benefit the cause we advocate, and help the EDITOR of this Magazine.

Invariably address, GEO. STORRS, *Box* 4658, *New-York*.

———:o:———

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression on any topics others have presented, but is designed to save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion is not to be construed as an approval by the EDITOR.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

BOOKS AND PAMPHLETS.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by the EDITOR of the *Bible Examiner;* with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; postage, 10 cts.: in paper covers, 30 cents; postage, 6 cents.

THE WATCH TOWER: OR, MAN IN DEATH; *and the Hope for a Future Life.*—A Pamphlet of 96 pages. A thorough cure for the modern *necromancy*, mis-named "spiritualism," which is really *animalism*. *Price*, 20 cts. Postage, 3 cents.

LIFE FROM THE DEAD; or, *The Righteous only will live again.* By the EDITOR of the Bible Examiner. The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern *man-worship*, which is hurrying so many on to rank atheism. *Price*, 20 cents. Postage, 3 cts.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "*No life out of Christ*," as taught by the EDITOR of the *Bible Examiner*. *Price*, $1. Postage, 15 cents.

THE DISCUSSION between Prof. MATTISON, of the Methodist E. Church, and the EDITOR of the *Bible Examiner*. Question:—"Does the Bible teach that the creature Man—which the LORD GOD formed of the dust of the ground—has a superadded entity called the *soul?*" *Price*, 30 cents, in paper covers only. Postage, 5 cts.

MAN'S DESTINY.—*Immortality:* The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., *Reviewed* by the EDITOR of the *Bible Examiner*. *Price*, in pamphlet, 30 cents. Postage, 5 cents.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. An invaluable help to understanding the Scriptures. *Price*, bound, 75 cents; Postage, 15 cents. A cheap edition, in paper covers, 40 cents. Postage, 9 cents.

FUTURE PUNISHMENT. by *Rev. H. H. Dobney*, Baptist Minister, England. "*Part Second.*" 200 pages. This work shows that literal *death* is the punishment of the wicked. *Price*, in paper covers, 30 cents. Postage, 7 cents.

MAN'S NATURE AND DESTINY: or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. *Price*, 5 cents. Postage, 1 cent.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburg, Pa. *Price*, 3 cents. Postage, 1 cent.

"EUROPEAN WAR; or *The Position and Prospects of the Papal Roman Power*, and *Napoleon Dynasty*, as indicated in Scripture prophecy. By GEO. STORRS." Published in May, 1859, just prior to the breaking out of the war in Italy. The author believes the positions taken in the work will prove to be substantially correct, though some of the events may be arrived at in a manner not apparent at the time he published his views. Price, 10 cents. Postage, 1 cent.

OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men. whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage, 7 cents.

☞ We may have other works for sale besides those mentioned in the foregoing list. One-third discount will be made on the above works, *for cash*, to such as purchase $3 worth; but, in that case, they are sent at the expense of the purchaser. By the *hundred*, a still further discount will be made.

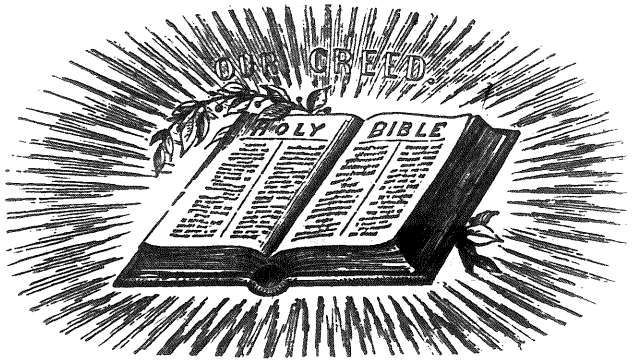
THE ATONEMENT.—A Tract of 12 pages. *Price*, 2 cts. single; by the 100, $1,50.

BIBLE EXAMINER *bound*, for 1860, $1,50. Ten copies will be sent to one address on the receipt of $10; sent in either case at the expense of the purchaser.

Orders for any of these works may be left with GEO. W. YOUNG, 138 William Street, New York. All *Letters*, sent by mail, must be addressed

Vol. XIV. PUBLISHED MONTHLY. 1861.

BIBLE EXAMINER.



"SEARCH THE SCRIPTURES."—JESUS.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

GEORGE STORRS, EDITOR.

TERMS:

One Dollar per Vol. of 384 Pages. Single Numbers, of 32 Pages, 15 Cts.

PUBLISHED BY THE EDITOR:

POST OFFICE ADDRESS, BOX 4658,

NEW-YORK.

THE EXAMINER *for this month* is one of great interest, and should have at least a hundred thousand copies circulated. The article announced in our last, and now presented to our readers, is from a source new in this controversy, and occupying a position in the religious world which would not be thought unenviable by many ministers of the Gospel. But he wishes his article to be read and pondered on its own merit, without regard to the author. Let it be read and circulated far and wide. It brings out the real question at issue, *viz: What is the true import of the term* DEATH, *as a penalty?* That point settled, the whole controversy is at an end; because it is universally admitted, that *death* is *the* penalty; but our opponents labor stoutly to establish the idea, that the death penalty is not cessation of living existence! The author of the article now presented to our readers, has triumphantly refuted that position, and shows clear as the sun in its meridian splendor, that death, as a penalty, *is* the loss of living existence, and nothing else.

To promote the circulation of the article, we offer to send this number of the EXAMINER, free of expense to the purchaser, for 75 cents *per dozen*, or *sixteen* copies for $1, current money in this city. Please let us have your orders immediately.

DENIS D. CORCORAN.—Your letter of Dec. 16th was not received. We have sent the Examiners ordered, and credited both subscribers *paid*. See third page of the Cover about RISKS. We can share no part of the *risk* for money sent for works not in our Catalogue.

"THE KNICKERBOCKER, or *New York Monthly Magazine*," is published by J. R. GILMORE, 5 Beekman Street, "for the Proprietors," at $3 per year. As a literary periodical it would seem to take place among the first, as to the amount and general usefulness of its matter, and its mechanical execution. It has attained to the 57th volume.

CONTENTS OF THE FEBRUARY NUMBER.

The Wages of Sin: or, The First Penalty, Explained and Confirmed by Scripture, ... 33
The Lord's Supper, ... 48
The Baptism of the Holy Spirit, ... 51
Foreign Correspondence. From W. Laing, Edinburgh, Scotland, ... 57
" " From Port Ellen, England, ... 60
"Perilous Times Shall Come."—Paul, ... 62
Letter from Eld. R. V. Lyon, ... 63
The Image of The Beast, ... 63
Love is Happiness, ... 64
Obituaries, ... 64

BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. FEBRUARY, 1861. No. 2.

THE WAGES OF SIN:

OR, THE FIRST PENALTY, EXPLAINED AND CONFIRMED BY SCRIPTURE.

THE writer of this assumed and believed for many years, that endless suffering was the wages of sin: he assumed that this was the teaching of the Bible, because such had been his early training, and he had never called it in question. His attention was at length directed to the subject by an intelligent friend, who suggested, that if he would lay aside his early prejudices long enough to *search the Scriptures* for himself—as the Saviour admonishes all men to do—he would find that no such doctrine was taught in the sacred volume. The suggestion was prayerfully and deliberately followed, although the writer makes no claim to originality or infallible interpretation; yet he hopes, as the result of his investigation, to present to the reader some thoughts worthy of his attention.

The object of this article will be, first, To shew the specific and only meaning of the penalty first denounced upon man. Then, to shew that this meaning is confirmed by the testimony of the whole Bible, including the New Testament. We wish to do this plainly, summarily, and if possible, to the conviction of every candid reader; because the meaning of the first penalty must, plainly, determine the penalty of sin elsewhere revealed in the Bible. It is not for a moment to be supposed, the penalty of sin is one thing in Genesis, and quite another thing in the Gospels and in Revelation.

For the sake of explicitness, we refer briefly to the law with which the penalty was connected. It is worthy of particular notice, for it was revealed in the infancy of our race, when we should expect laws and penalties to be made very plain, and, because it is the natural key to the whole Scripture lesson upon this subject. The law prohibited our first parents from eating

the fruit which grew upon the tree of the knowledge of good and evil. "Thou shalt not eat of it," were the simple words. No command was ever more explicit. No one who eats could fail to understand it. The penalty was equally explicit, "In the day that thou eatest thereof, thou shalt surely die." Only one shade of obscurity, common to every interpretation, could possibly occur, it would seem to any reader. None ever supposed the penalty to signify merely, In the day thou eatest thereof thou shalt be a *sinner*. But as Adam did *not* die on the particular day that he transgressed, *neither go into endless misery on that day*, the meaning manifestly was, that he should be *condemned* on that day, to the death specified in the penalty.

What was that death? What could dying mean, but ceasing to live? What more explicit than the inspired definition itself, "Dust thou art and unto dust shalt thou return?" *That* was Death. Animals and vegetables died, and man himself, made of corruptible materials, was told, if he transgressed, he should die also. Who could imagine any latent sense, any allegorical meaning, any tropes or symbols here? To suppose that the body only, and not the soul was intended, is to suppose the "living soul" was no part of the man. Accordingly we find the tree of life secured his incorruption, while he continued in the garden; and when he transgressed and had forfeited life, he was "thrust out of the garden, lest he should eat of the tree of life and live forever." Literal death, therefore, as plainly as both words and deeds could show it, constituted the penalty of man's first transgression.

The language of the apostle, in Rom. 5, shows also, that he thus understood it; and surely the interpretation of the apostle is not to be lightly esteemed. He tells us, "death entered the world by sin, and that death reigned from Adam to Moses." He cannot be speaking of endless misery here. It would not only be no help to his argument, but would render it utterly unintelligible and absurd. He is speaking, manifestly, of literal death, which he therefore supposed was the penalty of the first transgression. Adam himself cou d not possibly have understood it otherwise; and we think it pretty safe to agree in this respect with these distinguished interpreters.

If any suppose spiritual death, a "death in trespasses and sins," was included, not as a penalty, but as a necessary consequence, there can be no objection; for how could it be otherwise? Can a man fall into the ocean without being in the water? No more can he plunge into sin, without being a sinner. But that is just what the apostle means by spiritual death; "a death in trespasses and sins." But then, neither that, nor literal death, is *endless misery*. This last is altogether another invention, neither expressed, implied, or intimated in the original law or penalty. Haldane freely admits this in his

Commentary on Rom. 5; and we see not how any one can deny it with a shadow of reason.

If, then, nothing but literal death was expressed, implied, or threatened in the first penalty; if there was no intimation of endless misery in addition to that penalty; then, it is most certain, God will never inflict it. Can any one imagine a deception, or an injustice, greater, more obvious, and more cruel, than to make a law, specify a penalty, and then, in addition to that penalty, inflict one immeasurably more dreadful? No intelligent mind will hesitate to say, that any civil government who should do this, ought to be universally pronounced most infamous, cruel, and unjust. Let us not, without the best of reasons, impute such conduct to the Righteous Judge of all the earth.

But, says Haldane, the government of God is not merely civil but paternal, and this makes it proper for Him to exercise his discretion in imposing penalties which He had never distinctly specified. On the contrary, the truth, that God is a Father, as well as Judge of mankind, would only render such a deception—such an addition to the penalty specified—the more obviously cruel and unjust. But, "specified"—indeed; was not the penalty of man's transgression most distinctly specified? Could it have been more so than it was, in the language, "thou shalt surely die"—shalt "return to the dust from whence thou was taken?" How would Mr. Haldane describe literal death more unequivocally? But says the same writer—"Is not a child guilty when he breaks the command of a father, even though the command be unaccompanied with threatening?" But we repeat, the Divine command *was* accompanied by a perfectly distinct threatening and penalty. We venture to say, no government, human or Divine, ever specified a penalty more unequivocal. But death, continues the same writer, is only the "symbol" of the eternal misery that should follow. By what law of language, we ask, is it permitted to symbolize these plain words? If laws or penalties are to be called symbols by every fancy of the interpreter, then no law or penalty whatever can have any specific meaning. It would destroy the value of every law and record in existence; for no one could determine their meaning. Some of the early fathers were so notorious for hidden senses, and allegorical meanings, that their writings, and especially their explanations of Scripture, are now considered utterly worthless; and yet we venture to say, no instance can be found, from Swedenborg to Origen, of assigning a latent sense, or a spiritual or allegorical meaning to the plain words of Scripture, more utterly unauthorized by any law of language, or common sense, than is this symbolizing and mystifying the meaning of the simple words, "thou shalt surely die." There is not a sentence in the Bible which may not mean any-

thing or nothing, upon such a principle. It makes God a liar, and interpretation a farce. Besides, it is commonly supposed, endless suffering is a penalty necessary to keep men from sin and lead them to repentance. If so, it ought most certainly to be specified. To conceal it up to the times of the New Testament, if God really desired to deter men from sinning, would be contrary to all motive, as well as to all candor and truth. We have the same right to say, the law, "Thou shalt not kill," and the penalty, the murderer shall surely be put to death, are either of them symbolical, as any one has to say, the first law and penalty were so. No such thing was intimated in the language, or implied in the circumstances under which it was uttered. But further: supposing it were symbolical, we have the same right to say, death symbolizes an eternal sleep, or eternal darkness, that Mr. Haldane has to say, it symbolizes endless misery. But we protest against all such trifling with the words of Holy Writ. It is a most unwarrantable addition to the sayings of the prophecy of this book.

But if enough has not already been said to satisfy the reader, there is a collateral argument which, we think, renders the meaning of the penalty yet more unequivocal—"Christ died for our sins," and yet he suffered neither spiritual death nor endless misery. But as He paid the believer's penalty, that penalty was, beyond all question, literal death, and that only. The fact that Christ died as our substitute, and yet did not suffer endless misery, explains, it appears to us, most of the alleged heresies and difficulties in regard to the Atonement. Only admit the penalty of man's first transgression was literal, as the Saviour's death was literal; then, that He "died for our sins" and "bare our sins in his own body on the tree," is perfectly intelligible. Otherwise it is inexplicable and absurd. The idea, therefore, that endless misery is comprehended in the first penalty is altogether an invention of man. It is no where intimated or implied, either literally or symbolically in the language of the sacred writers.

This interpretation is also confirmed by analogy. Destruction has its analogies every where.—Endless suffering, no where. None but monsters of cruelty, like Herod, Nero, Dioclesian, inquisitors or Pagan Gods, seek to protract the sufferings of criminals year after year, as long as they can, in fearful torments. On the contrary, if only an animal is incorrigibly vicious, humanity will destroy him. None but the abominable, revengeful and cruel, will delight in tormenting him. Human justice, in obedience to God's command, puts the murderer to death. She does not prolong his existence in cruel torments, in addition to the penalty. Now, is not this according to every moral instinct of our nature, and in analogy with the government of Divine Providence? A man sinks in the waters of the

ocean. How terrible and painful beyond description would be his condition there, had not God so mercifully arranged the laws of his being, as to put a speedy end to his sufferings by death. A man falls into a fiery furnace. How quickly are his sufferings terminated by death. Tyrants and inquisitors have often sought to prolong the lives of their victims in cruel tortures, year after year; but God who abhors their cruelty, interposes by the merciful arrangement of death to defeat their wicked purposes. Is it to be supposed He will imitate their cruelty, by adding endless and infinite suffering to the literal death which He had distinctly specified as the wages of sin? The soul has indeed "wonderful capacities and powers." Its Author, doubtless, designed they should find happy and useful employment forever. But the fact is just as notorious as human depravity, that these powers and capacities are often most grossly perverted and abused; so that wicked men often become incorrigible and worse than useless. Which of these alternatives, then, would seem to agree more nearly with the Divine character as exhibited in the analogies of Providence? Shut them up in a fiery cavern, and keep them alive, cursing, blaspheming and suffering throughout endless duration, utterly useless to themselves and all others? Would not this be equivalent to saying in substance,—I hate sin so intensely, that now you shall sin, and sin without hindrance throughout an endless existence? Or, is not the other alternative more like God, and according to the analogy of His Providence? To destroy them utterly—root and branch—soul and body—or as chaff is burnt up, in unquenchable fire? This last is the penalty which God has denounced; and the one, we think, demanded by all sound reason and analogy. To represent God, as some leading men in the church of Christ have done, as contemplating with stoical indifference, or even complacency, the endless sufferings of untold millions of the human race, is, we think, to rob Him of His perfections; those very perfections of love, sympathy and compassion, which the sacred writers ascribe to Him as His highest glory; and to impute to Him the very characteristic which we condemn in despots and inquisitors, as opposed to every moral instinct of our nature.

But there is an independent argument, from which some have inferred that endless misery was comprehended in the meaning of the first penalty. "The soul is immortal, and the Bible assumes it." "If, therefore, the soul is *spiritually dead*, and yet lives throughout endless duration, how can it be otherwise than miserable? Are not sin and misery inseparable, as cause and effect?" We assent to the conclusion, if the premises were true; but they are not, and we can show it. The argument is indeed well nigh worn out, and has been often answered; and yet it is so essential to the endless misery interpretation, and

underlies so entirely the doctrine itself, that to omit the notice of it altogether, might seem to imply an inability, which we certainly do not concede.

There are but two reasons we have ever seen assigned, which furnish even a presumption in favor of the inherent immortality of the soul; neither of which are conclusive of this question, as may easily be shown.

The first is, the desires and longings for immortality, universally characteristic of the human kind. Now, none will doubt God designs to gratify those natural desires which He himself has implanted. But all experience shows He will not do this, *irrespective of means*. The desire of food and clothing, of riches, learning and reputation, are all natural; but they are not gratified, irrespective of means. Neglect the means and you will not gain the end, however natural and earnest your desires. "Whatsoever a man soweth that shall he also reap." The same is true of immortality. The means of attaining it are the repentance and faith of the Gospel. None but those who are willing to use these means, inherit immortality; those who neglect them, perish in their own corruption, just as he who neglects food will starve, and he who is not diligent must not hope to become rich. This argument, therefore, in the place of affording any presumption in favor of the immortality of the wicked, is a clear and strong presumption against it.

The remaining argument, to which we referred, is the testimony of reason and conscience, that there will be a judgment hereafter to rectify the inequalities of retribution in this present evil world. Both the Psalmist and the Apostle refer to it in proof, that after death cometh the judgment. But that certainly does not prove that *after the judgment itself*, the wicked shall not be destroyed. Neither of these two arguments, therefore, so commonly and confidently alleged to prove the immortality of the wicked, afford even a presumption that after the final judgment they will not be destroyed forever.

Hence the Bible does not assume any such thing as the soul's immortality. To suppose it were most absurd. It would be to assume that which cannot possibly be proved without a revelation. On the contrary, the testimony of the Bible is, that man, created of the dust of the earth, and composed of flesh and blood, could have secured his immortality only by continuing to eat of the tree of life which grew in the midst of the garden.

But what do writers mean by the soul's inherent immortality? Any thing which God cannot destroy? Certainly not. He can create and He destroy. To pretend otherwise were impious, and that concession is quite sufficient for our argument; for God has said, He will destroy the wicked. He has said it in the first penalty. He has said it in a vast number of passages, both of the Old and New Testament. If we believe not such

testimony, neither should we be persuaded though one rose from the dead.

The argument, however, which we think is relied upon more than all others, to show that endless misery was included in the penalty, "Thou shalt surely die," is derived from several passages of the New Testament. Indeed, we do not think any one would even have imagined endless misery to be symbolized or included in the first penalty, had it not been supposed such an interpretation was demanded by the language of the New Testament. But, is this so? Is it so painly taught there as some suppose? We think not. Let not the reader, however, suppose we are about to examine in detail, the thousand and one passages which relate to this subject. They denounce punishment upon the wicked. So far all interpreters are agreed. But the passages are few, and them mostly in the New Testament, which are supposed to indicate that endless misery constitutes that punishment. Of these few, we desire to speak briefly. They are often referred to with great confidence, and we think have been too hastily assumed as teaching the endless misery of the wicked. On the contrary, we think they teach their *literal destruction*, very unequivocally, if only the Scriptures are permitted to explain their own meaning.

"These," said the Saviour, "shall go away into everlasting punishment; but the righteous into life eternal." This is commonly regarded as unequivocal testimony to the endless suffering of the wicked. But is this so? Everlasting punishment is here opposed to life eternal. The one must endure as long as the other; and as the righteous inherit immortality, so the punishment of the wicked to correspond, must be endless also. But the Saviour does not here tell us what the punishment of the wicked is, only that it is the antithesis of life eternal. What is that? *not* endless misery, but *eternal death*. Death and not misery, is the antithesis of life. Endless misery would be eternal life, just as truly as endless happiness. Whereas, the Saviour teachers, none but the righteous go away into life eternal. Hence, the Apostle in 2 Thess. 1: 9, defines the everlasting punishment of the wicked to be, "Everlasting destruction from the presence of the Lord, and from the glory of His power." But why call the destruction everlasting? Would it not be naturally and necessarily so without any qualifying adjective? No. If you kill the body it will rise again; for all shall come forth to the resurrection of life or to the resurrection of damnation. But after the judgment, God will destroy the wicked, both soul and body in hell—in "gehenna;" i. e., the fires of the valley of Hinnom, used to consume dead carcasses, to which the final destruction of the wicked is compared, and from which there is no resurrection; and therefore it is the second death, or death eternal. Literal, eternal destruction,

therefore, is the antithesis of eternal life. And if God destroys both soul and body, He will doubtless destroy the one in the same sense He destroys the other. The body will cease to live, and therefore the soul will cease to live also.

"The worm that dieth not, and the fire that is not quenched," have been so often explained, and their meaning is so indisputable, we should hardly speak of them, were it not they serve to explain other passages, and also to confirm the interpretations already given. The Prophet's own meaning of these terms, and also of "smoke ascending forever," as quoted in the N. T. from Isaiah 66 ; 24, Is. 34, and Jer. 17 : 27, was beyond all question, consuming worm and devouring fire. The worms that devoured those carcasses, and the fire which consumed those palaces and cities, and the smoke which ascended therefrom, died out thousands of years since. This is just as certain as that Jerusalem or Idumea are not burning to this day. The Prophet himself explains it thus, when he speaks of its devouring and consuming them. Barnes, in his Commentary on Mark 9 : 44, gives the same interpretation. "The worm," says he, "feeding on the dead shall not die—shall live as long as there are carcasses to be devoured; and the fire used to burn the bodies of the dead, shall not be extinguished till they are consumed." The worm here spoken of, therefore, has no reference to conscience or endless remorse, as is often assumed ; nor the fire to endless duration, nor the smoke to ceaseless ascension ; but though they are prophetic imagery, yet they have a perfectly plain and natural meaning, as explained by the Prophet himself. The burning city shall not be quenched, but utterly consumed. The worm, also, shall not die, but utterly devour the carcass. Such, beyond all contradiction, is the meaning of the Prophet, from whom our Saviour quoted this language.

And now we submit the question to any unprejudiced mind : to every one, indeed, who believes the Saviour of the world did really bear witness to the truth, and intended to make himself intelligible. If such was the Prophet's own meaning—as explained by himself, and proved by incontestible facts—does the Saviour, in quoting his words, mean something entirely different, and that without giving the least intimation of any such change of meaning? Would this be honest, any more than it would to *mean* a penny, when you promised a hundred pounds? Would such a prophet or teacher be entitled to your confidence? No. It would be just as truly a falsehood as if he had uttered a contradiction in terms. The Romish church could furnish no specimen of Jesuitism so cruelly deceptive as this would impute to Him who can no more deceive than He can be deceived. It would be indeed a deception of the same kind, equally contrary to all reason, and relating to the same subject as is imputed to God the Father, when it is said the words

"Thou shalt surely die," not only mean what they say, but endless misery in addition. It is imputing to God the Father, Son and Holy Ghost, precisely those characteristics of deception and cruelty, which every enlightened conscience so indignantly reprobates whenever they appear in the character and conduct of men.

The words everlasting and eternal fire, are employed by our Saviour and the apostle in the same general sense. Suppose the furnace of Nebuchadnezzar had continued burning to this day, or throughout endless duration—does it follow, that the unhappy persons cast into it, would not have been immediately consumed? But the supposition is unnecessary. Sodom and Gomorrah suffered the vengeance of eternal fire ; and the antediluvians suffered by the flood ; and the manner in which they were destroyed is adduced by the apostle as an example to all the ungodly, of the Divine displeasure at iniquity. But neither the fire nor the flood, by which they perished, continue to this day. Their victims were utterly consumed and destroyed. Hence they are examples. It was only the literal fire and flood that could make them such. If endless misery had been intended, they were no more *examples* than any other sinners who ever perished. To suppose it, therefore, is nothing less than to impeach the consistency and common sense of the apostle's language.

But every intelligent reader of the Bible knows, the words everlasting, eternal, and forever, do not always mean endless duration. Some have said, indeed, this is the original meaning of the word. But, though we deny that, yet the question is scarcely worth a dispute ; for whoever examines will find the word "forever" used in the Bible almost as frequently to express a limited as an unlimited duration. The exceptions, therefore, would bear no small proportion to the examples. But the belief in the endless sufferings of the wicked, has been a doctrine so common, that when these words are used to express their punishment, they are assumed to mean endless duration. But let the same writers speak for themselves : they doubtless know their own meaning. How, then, do they employ the words everlasting, eternal, and forever, which are all, alike, the translation of one Greek word, "*Aion?*" The answer is, they mean by it, an age—a cycle—or endless duration, according to the object of which it is spoken. The insolvent debtor might become the slave of his Jewish creditor "forever," *i. e.*, during his life. The hills of Midian were everlasting, *i. e.*, they would last as long as the world. The smoke of Idumea "ascended forever," *i. e.*, till its cities were utterly consumed. The Jewish age, or dispensation, expressed by the same term, is a frequent phrase of the same writers. When, however, it is said, the Messiah shall reign forever, it means unlimited duration ;

because that is His life. He is without beginning of days or end of years: so, also, he that believeth hath eternal—*i. e.*, endless life, for he inherits incorruption; his crown of glory fadeth not away. He shall reign with Christ forever, *i. e.*, as long as his Saviour lives, he shall live also. In these remarks, we surely enter upon no doubtful disputation. We merely let the inspired writers explain their own meaning, and the above is certainly the sense in which they employ these terms. When, therefore, an apostle tells us, in symbols which he and his Divine Master quoted so freely from Isaiah and Jeremiah, that the beast and the false prophet shall be cast into the lake of fire, and tormented day and night forever, his meaning is determined, we think, by the objects to which his language is applied. The best commentators suppose the beast and the false prophet to mean false religions; probably Romanism and Mohammedanism. They, or the nations professing them, were cast into the lake of fire—the furnace of God's fiery judgments—many years since, where they are even now consuming, and will be consuming unto the end: until the Lord shall consume them by the Spirit of His mouth, and destroy them by the brightness of His coming. These fiery judgments, therefore, will continue until every false religion and cruel despotism shall be destroyed, and the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

We find, then, that the leading passages of the New Testament which have been so confidently assumed to teach the doctrine of endless misery, mean, when the Scriptures explain their own words, literal destruction only. We find, the undying worm, and unquenchable fire, whose smoke ascendeth forever; as also the expressions, everlasting and eternal fire; are explained by the sacred writers themselves, to mean consuming and devouring worm and fire; and that this is just as certainly true as that the worms alluded to, and the fires of Jerusalem and Idumea, died out thousands of years since.

There are numerous other passages, both of the Old Testament and the New, which speak of the punishment of the wicked, or teach plainly their literal destruction,—such as, "They shall reap corruption; shall perish in their own corruption; shall be burnt up root and branch; shall be burnt up like chaff, like tares, or destroyed both soul and body." Of these we have not time to speak: they teach literal destruction, or are in perfect harmony with this interpretation. The passages we have attempted to explain, we think, when correctly understood, settle this whole question: they are in perfect harmony with the interpretation already given of the first penalty. Endless misery and undying soul, are expressions no where found in the Bible, or implied in any of its sanctions.

But it is said, if the wicked are to perish literally, it will

diminish the motives to repentance. That the hearts of the sons of men will be sure to answer; destruction is soon over, therefore, "Let us eat and drink, for to-morrow we die." But, if so, why did not God make the penalty of endless suffering clear and explicit in the first penalty? Why did not the Saviour teach it, in language free from all ambiguity, instead of using language taken from the Prophets, which signifies literal destruction only? Did they not understand the whole wages of sin? and would they not be likely to employ the strongest possible motives to deter the sinner from iniquity, and lead him to repentance? And yet, in the first penalty and in all our Saviour's denunciations of sin, language is employed, which we have seen, expresses literal destruction only. But though a strange assertion from one who professes to preach God's word rather than his own, yet we have heard a minister affirm, that he should be afraid to preach literal destruction, even supposing it true!

What! are ministers to preach the truth, or something which they suppose will do better? If any punishment threatened or executed, outrages every natural sense of justice, though it might deter from the outward act of crime, it certainly could never lead men to repentance. We can repent and love God only when we believe Him worthy of being loved. The hard master may be feared but not loved. It is the goodness of God that leadeth to repentance. His severity can co-operate with His goodness no farther than we feel it to be just. Does the fear of endless misery, in fact, deter men from sin and lead them to repentance? Alas! we fear the general impression that such is the teaching of the Bible, has led thousands into infidelity, to where it has deterred even one from the overt act of sin, or led one soul to repentance. But if literal destruction is the teaching of the Bible, it is certainly safe to preach it to every creature. God will bless the truth of His word, and none need fear to proclaim it who think it safer to preach the word of the Lord, rather than the doctrines and commandments of men.

But everlasting destruction is a fearful punishment when contrasted with the life eternal of the righteous. Is not such a motive to escape from sin, as great as the human mind can adequately conceive? Who can fathom the meaning of endless misery? And yet while the reward is of Grace, the punishment of destruction, though an infinite contrast to the reward of immortal glory, it can easily be seen, may be necessary and just and merciful, whenever the wicked become incorrigible in their wickedness. Not so with endless misery. Whether God inflicts it or permits it, would seem immaterial. Knowing, as God certainly did—if it is true—that a majority of the race would sin and suffer endless misery, what else than

complacency in sin and suffering could have created man? What else than complacency in *sin* and suffering could have said, as God did to Noah, be fruitful and multiply and replenish the earth? Would not every sentiment of humanity, in such case, forbid that mankind should marry and be given in marriage? Do Christian parents indeed believe, that all the impenitent go away into endless misery, when they rejoice over the new born child? Would not, and ought not, the bare possibility of such a doom, to convert every occasion of this kind into one of lamentation and woe? But, if the wicked literally perish, such questions are easily answered. Existence is not an infinite curse even to them that are lost; while to those who repent and live, it becomes a blessing worthy of the goodness of God. To say, then, that literal and final destruction is no motive to fear, and a crown of immortal glory no incentive to hope, is absurd. It is to annihilate the difference between final and terrible destruction and the crown of glory which fadeth not away. The penalty of literal destruction has also this manifest advantage—We can see and feel its justice, necessity, and mercy; whereas, we do not believe the moral sense of any intelligent being can ever reconcile the doctrine of endless suffering with the attributes of foreknowledge and goodness in the Creator.

We have endeavored, in these remarks, to present, in a connected argument, the true meaning of the Scriptures upon this subject. And now, cannot those who profess to have all the truth on their side, show us our fallacy, if we are so manifestly wrong? We know, indeed, that several have written upon this subject, professedly, in reply to the literal interpretation of the first penalty. But we have seen nothing yet that was conclusive, or even apparently fair and candid. They speak, generally, as having much authority but little argument. One merely *asserts*, eternal punishment means endless misery. We think we have not merely asserted, but shewn, it means *eternal destruction*. Another, when we turn to Isaiah to learn the meaning of words quoted from that Prophet, calls it, "contemptible pettyfogging." What! should we go to him to learn its meaning, rather than to the Prophet himself? Others, to all our honest endeavors to ascertain the true meaning of the Bible on this subject, answer by accusing us of infidel tendencies. If indeed we prejudged the meaning of God's word, and compressed its meaning to suit our own fancies, this might be true. But we have not done this. It is our assailants who do this, by bringing us a creed, and bidding us receive it on pain of heresy. Whereas, we go directly to the word of God itself, and compare Scripture with Scripture to ascertain its meaning. This certainly is not infidelity, but rather fidelity towards God. But when we hesitate to submit to their authority, in opposition to our own conviction of what the word of God means, their answer is not argument, but epithet and derision. What! say they, art thou also of Galilee? Another, assuming that no one understands symbols but himself, authoritatively asserts, the symbols of St. John teach the endless sufferings of the wicked, far more impressively than literal words could do. But he does not prove that they shew it at all. Why does he not condescend to explain these symbols to the level of our apprehension, and shew their meaning is what he affirms? On the contrary, we ask for bread, and he gives us a stone. Surely, if the Bible is so unequivocally on the side of endless misery, it can be shewn; and those who hold different views need not be met with mere naked assertion and terms of derision. We confess the utter failure, thus far, to meet the argument fairly, and the constant resort to denunciation, for the evident want of it has tended greatly to confirm our belief in the literal destruction of the wicked.

We have already protracted this article more than we intended, but we hope the reader will bear with us yet a little longer. We are unwilling to conclude without a word in regard to the *origin* of the common interpretation. How does it happen, when the Bible teaches, we think, so explicitly the literal destruction of the wicked, that so many good men, both of ancient and modern times, have held so different an opinion? We freely confess this circumstance has made us timid, and has, at times, almost shaken our faith in our own conclusions. It is really the most weighty answer to our own interpretation we have ever seen. We think the prevailing opinions of the people of God, entitled to very great deference. God is with his people, and though He does not keep them from all error, as their differences among themselves fully prove, yet they hold the truths essential to salvation; and so do we. But we can not make the interpretations of men our rule of faith, for that is Romanism. It is to abandon the right and duty of private judgment, and assume that others may give an account for us unto God. To receive a creed from man, however great and good, which we honestly believe is opposed to the teaching of God's word, is infidelity towards Him. It is holding the opinions of men in higher esteem than the revelations of God. With whatever deference, therefore, we receive the counsels and interpretations of men, we may not forget, there is a yet higher authority. Besides, are we sure the testimony of the church is as universally opposed to the views taken in this article, as we had supposed? The writer knows several clergymen of good standing, and laymen, also, who hold these views. Howbeit, they do not speak openly "for fear of the Jews." Whether this reason is sufficient, individuals must judge for

themselves; but, we do think, this reason deters a still larger number from a candid examination of the subject.

Still the question recurs—How did so many good men get an interpretation of the word of God so different, we think, from its true and plain meaning? Probably, from the early Fathers. They were ingenious, and many of them pious, but not very safe interpreters. They taught monkery, clerical celibacy, and asceticism. We are not such Puseyites as to follow them in these things. The modern church, too, seems not to have understood and practised religious toleration, till the time of Cromwell. We hope to have improved, even upon the Reformers, in this respect. Perhaps God will soon turn over another leaf in the book of Providence, and we shall yet find the church universal holding the right of private judgment, and the literal interpretation of the Bible, with respect to the final punishment of the wicked.

But, the early fathers—Where did they learn the doctrine of endless misery? Not, we think, from the Bible. That is too literally and plainly opposed to such an interpretation. Where then? May not the doctrine have found its paternity in the Pagan mythology? It will doubtless be conceded, that the asceticism of the early Fathers and of the Romish Church, found its parentage in the Gnosticism of the first century, and that, in the philosophy of Plato and Pythagoras, instead of selfishness being the summary of evil, they assumed and taught that evil resided essentially in matter. Hence, they discouraged the marriage relation and made religion consist, not in love to God and man, but in austere rites, celibacy, abstinence, penance, and self-torture. Thus they contrived almost to Paganize Christianity. In brief, so far was this system carried, that it finally resulted in the great apostacy; and then, the dark night of Mohammedanism and Popery covered the earth. May not the doctrine of endless suffering have slid into the church through a similar channel? The imaginations of the heathen poets were as corrupt as the age in which they lived; and they created gods after their own image; only endowed with superhuman powers of evil. Hence, the gods and goddesses of Greece and Rome were distinguished for every vice, but especially for cruelty, malignity, and revenge. To suppose they would inflict endless sufferings, upon the objects of their vengeance, was perfectly natural. The cruel rage of Juno, and the equally malignant tempers of Olympian Deities generally, which occupy so prominent a place in the songs of Homer and Virgil, found their gratification, as we might expect, in subjecting their victims to endless and cruel torments. Hence, the sufferings of Fantelus, Sysiphus, Orestes, and others, who became the victims of their displeasure. Prometheus, it is said,

stole fire from Heaven. This was doubtless a sin, and his condemnation was just: but not so his punishment. He was chained to an island rock, and an immortal vulture commissioned to prey upon his vitals, which were to be constantly renewed throughout endless duration. Now, that this punishment, (supposing it real) was cruel, vindictive, and unjust, was probably never doubted by a single individual. It is opposed to every moral instinct of our nature. But though he sinned, yet his sin was certainly not greater or more aggravated, than that of many who are supposed to go away into endless misery. Why then so manifestly cruel and unjust in his case, and yet so sternly demanded by justice under the Gospel? His torments, or those of Tantelus or Orestes, were not more terrible than those of endless existence in fire. Taylor, Edwards, and others, represent God as under obligation to render the wicked as miserable throughout eternity, as His infinite knowledge and power will enable Him to do. Surely, nothing worse was ever imagined by the heathen poets. And it is the Father of mercies who is thus represented. The God and Father of us all; not willing that any should perish; rejoicing over the penitent Prodigal; and grieving, therefore, at our least departure from Him. Must not such a representation either divest Him of personality, and render Him as insenible to suffering as a law of nature? or else render Him, of all beings in the universe, the most miserable? To suppose, also, that such a condition of our race, or a large majority of them, would not destroy all the happiness of angels and glorified spirits, is to suppose them bereft of every amiable susceptibility, and converted into objects of utter insensibility; or else into the most hardened and cruel of fiends. We shall wait for higher authority than Edwards (good and great though he was,) before we consent to receive such a representation of the Divine character; and especially, when following the line of our own convictions, and searching the Scriptures for ourselves, we find no such doctrine any where taught or implied in the word of God. We think its paternity far more natural and becoming, when traced up to the Jupiter, Juno and Company of the Pagan mythology.

DR. LAW, BISHOP OF CARLISLE, speaking of the *first penalty*, says—"We find the original here, as full and emphatical as words can make it. They are translated—'Thou shalt *surely*'—but might with more strictness have been rendered—'Thou shalt *utterly die*;' which one would think sufficiently explained in the sentence passed on our first parents, where they are reminded of their original, and of the state to which this change should reduce them: 'dust thou art, and unto dust shalt thou return.'"

THE LORD'S SUPPER.

"For even Christ our passover is sacrificed for us." 1 Cor. 5 : 7. This text opens up the subject under consideration, and may serve as a key to it. Christ is set forth as He truly is, as the anti-typical passover Lamb. Hence, in order to understand the question at issue, we must examine the passover institution. We turn to Exodus 12.

The Lord was about to pass through Egypt and slay all the first-born of the land. He directs Moses to have the children of Israel take a lamb, on the tenth day of the month, and "kill it in the evening." Then they were to take of its "blood and strike it on the two side-posts and on the upper door-posts of the houses wherein they shall eat it"—the passover lamb. They were to eat it with their loins girded, their shoes on, and their staff in their hands. They were told, "The blood shall be to you a token upon the houses where ye are : and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt : and this day shall be unto you for a memorial ; and ye shall keep it a feast unto the Lord throughout your generations : ye shall keep it a feast forever." They were to put away all leaven out of their habitations, and eat no leavened bread during this feast. Of the passover, it is said, "In one house shall it be eaten ; thou shalt not carry forth ought of the flesh abroad out of the house ; neither shall ye break a bone thereof." An evident prophecy, by a fact, of Christ's death without breaking a bone of Him. John refers distinctly to this prophecy, when speaking of the fact, that His legs were not broken with the malefactors' : "These things were done," saith John, "that the Scripture should be fulfilled, A bone of Him shall not be broken." Thus Jesus is identified as the anti-type of the passover lamb.

Concerning this passover feast, it is thus ordained—"Thou shalt keep this ordinance in its season, from year to year :" and, "it shall be a sign unto thee" **** "and for a memorial between thine eyes ; that the Lord's law may be in thy mouth ; for with a strong hand hath the Lord brought thee out of Egypt." Ex. 13 : 1–10. See the whole text.

We have thus briefly contemplated the passover institution, and find it established as a *yearly* feast, an anniversary one, commemorative of the Lord's deliverance of Israel, and the slaying of the passover lamb. It was only once in each year the feast was to be celebrated.

The relation of this type to the anti-type will now be considered. In order to do this, we must examine the institution of the Lord's Supper. That it was instituted at the passover, none will question. Of the particulars, Luke's account is the most full. We may notice, it seemed necessary Jesus' death should occur at the passover ; and when He sent his disciples to prepare for the passover, He bid them say to the man, where they went for that purpose, "My *time* is at hand ; I will keep the passover at thy house with my disciples :" Math. 26 : 18. When he was set down, and the disciples, "He said unto them, With desire I have *desired* to eat *this passover* with you before I suffer." Lk. 22 : 15.

There must have been a special reason for this intense desire to eat "*this* passover." What reason so likely as that the institution itself, as a type, was to end by the anti-typical Lamb being slain ? and hence, Jesus would take the occasion to make such alteration in the institution as should make it correspond to the fact. The passover feast was always kept in the night, and probably lasted most of the night. After the lamb was eaten, and at the close of the supper, a portion of bread and wine, which had been reserved, was used as the conclusion of the service, after which a hymn was sung, and they parted. See Mk. 14 : 26. It seems the reserve portion of the passover feast, was that used in the institution of the Lord's Supper. Jesus had told his disciples while eating the passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God ;" and also, "I will not drink of the fruit of the vine until the kingdom of God shall come :" Lk. 22 : 16–18. He then proceeds with the concluding part of the passover service, "And He took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you : *this do*"—*this* what ? this concluding service of the passover—"in remembrance of me." There is to be no lamb used in this service hereafter—for the true Lamb is now to be "sacrificed for us :" hence that part of the passover service is hereafter to be omitted, but "*this*" breaking the bread and eating of it, as

the symbol of His "body given for you," is to remain in use "in remembrance of" Him, and to "show forth His death:" see Lk. 22: 19, and 1 Corth. 11: 26.

"Likewise also the cup after supper, saying, This cup"—what cup? that which concluded the passover supper, and hence called "after supper," *i. e.*, the closing of it—"This cup is the new testament"—the new covenant, in distinction from the old, under which the passover had been established permanently, but was now to give place to a new covenant. "This cup is the new testament in my blood which is shed for you," and Matthew says, "for many, for the remission of sins."

All the circumstances go to show, that the Saviour instructed his disciples, that at the recurrence of the yearly anniversary of the passover they were, hereafter, to attend to "*this*" concluding service only, and to do it in remembrance of Him.

If these things are so, it is plain, the yearly anniversary of Christ's death, or of the slaying of the true passover Lamb, is the true and only authorized time for the celebration of the Lord's Supper.

Because the Saviour is represented as saying, "This do ye, as *oft* as ye drink it, in remembrance of me," some infer, they may do it as "oft" as they choose. But it strikes our mind, this is a misapprehension of our Lord's words. "As oft as ye" do what? "As often as ye eat *this* bread, and drink *this* cup." What bread? and what cup? To us, it seems clear, it is the bread and cup which concluded the passover feast: all the other parts of that service then passed away; but Christ retains "*this*" to be used in remembrance of himself as "our passover, who was sacrificed for us."

It appears to us, the coming together of a number of believers, who can conveniently assemble, at the anniversary of Christ's death, and partaking of a moderate festival, and conversing together, suitably contemplating the fact of their redemption by Christ, the Lamb of God, and concluding the interview by the use of bread and wine, reserved for that purpose, and singing a hymn of praise at parting, is just what is a gospel celebration, or commemoration of our redemption from sin and death by "Christ our passover, who was sacrificed for us."

To suppose the first day of each week was selected to attend to the *memorial* of Christ's death, or to "shew forth His death," involves an absurdity which has been entirely overlooked. Any celebration on that day, would manifestly have been appropriate only as a memorial of Jesus' resurrection; and it would have been entirely out of place to have kept a memorial of His *death* on the day of His *revival* into life; and we could not admit such a supposition without positive proof, which cannot be found in the Bible.

THE BAPTISM OF THE HOLY SPIRIT.

THAT *one* "design of the baptism of the Holy Spirit was the impartation of miraculous powers to believers, for the confirmation of the truth of the Gospel, at its first promulgation," we have never questioned: but, was that its only design? Surely not. No truth is more clearly exemplified than that the Holy Spirit was to be communicated to *all* true believers in Jesus, in some manner it never had been before Jesus was "glorified." A few assertions, from any source, can never settle this question. If "the command to be baptized (or immersed) is given to 'every' penitent believer"—as has been affirmed—is not the "*promise*, Ye shall receive the gift of the Holy Spirit," equally "given to 'every' believer?" "For, the promise" [of this gift] "is unto you and to your children, and to *all* that are afar off, even *as many* as the Lord our God shall *call*." Acts 2: 38, 39. How then can any one say, or intimate, the *only* design of the baptism of the Holy Spirit was the impartation of miraculous powers, for the confirmation of the truth of the Gospel, *at its first* promulgation? Any person who maintains the infallible inspiration of all the utterances of Peter should be more cautious than thus plainly to contradict him.

"To the law and to the testimony: if they speak not according to this word it is" not to be received, let who will utter it. The law and the testimony embrace not the New Testament *only*, but the Old Testament also; and it has a strong claim on our attention, because Christ and his apostles made their appeals to the Old Testament, "saying none other things than those which Moses and the prophets did say should come," &c., Acts 26: 22; and "That all things must be fulfilled, which

were written in the law of Moses, and in the prophets, and in the Psalms, concerning" Jesus. Luke 24 : 44.

Will water immersionists inform us, where, in the law of Moses, in the Prophets, or in the Psalms, there is any thing "written" about Messiah's *immersing* any one in *water?* Is there one prophecy of any such thing? If so, where? and how expressed? Messiah came "to fulfill the law and the prophets;" yes, every "jot" and "tittle" of them. See Math. 5 : 17, 18. If water baptism is prophesied of in the Old Testament, it is by sprinkling or pouring, beyond all reasonable doubt. "So shall he *sprinkle* many nations:" Isa. 52 : 15. "Then will I *sprinkle* clean water upon you;" Ezk. 36 : 25. "Thus shalt thou do unto them to cleanse them : *Sprinkle* water of purifying upon them," &c.; Numb. 8 : 7. See Numb. 19 : 17–19; also, verse 13, "That soul shall be cut off from Israel; because the water of separation was not *sprinkled* upon him." "I will *pour* water upon him that is thirsty," &c.; Isa. 44 : 3.

On the other hand, Do not the testimonies of the Old Testament point to Messiah as He who should do a work for his followers far exceeding all previous dispensations? Do not the Scriptures of the Old Testament specially point to a work of the Spirit, through and by Messiah, exceeding all that had gone before? and did not John the Baptist, Christ and his apostles, claim and assert that He would perform this work for all who truly believe in Him and his promises? which promises were to have their fulfillment after Jesus should be "glorified;" and were made to "*all* whom the Lord our God" should "call."

It is thus spoken of Messiah by Isaiah—"The *Spirit* of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek" *** "to comfort *all* that mourn," &c.; Isa. 61 : 1. Jesus applies this prophecy to himself, Lk. 4 : 21, "This day is this Scripture fulfilled in your ears." "Behold mine elect, in whom my soul delighteth; I have put My *Spirit* upon him : He shall bring forth judgment to the Gentiles:" *** "He shall not fail nor be discouraged till He have set judgment in the earth:" Isa. 42 : 1–4. "I will pour My *Spirit* upon thy seed," &c. Isa. 44 : 3. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My *Spirit* that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed," &c. Isa. 59 : 20, 21. "I will put My *Spirit* within you," &c. Ezk. 36 : 27. "Upon the servants and upon the handmaids in those days will I *pour* out my Spirit;" yea, "I will pour out my Spirit upon all flesh:" Joel 2 : 28, 29. Did Peter make a right application of this last prophecy, on the day of Pentecost, when he said, of the baptism of the Spirit on that day, "*This* is that which is spoken of by the prophet Joel;" and added, "Jesus being by the right hand of God exalted, and having received of the Father the *promise* of the Holy Spirit, hath shed forth this which ye now see and hear;" and when he further added, "Repent," &c, "and ye shall receive the gift of the Holy Spirit; for the *promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call?" If Peter made a right application of the Scriptures quoted, then "the design of the baptism of the Holy Spirit was" not merely "the impartation of miraculous powers for the confirmation of the Gospel at its first promulgation," as has been affirmed : it was a gift promised to all who heartily embraced the truth of the Gospel : it was a promised blessing which was peculiar to the work of Jesus "glorified," to be bestowed on all believers in Him. Thus spake Jesus himself, to the woman of Samaria, "*Whosoever* drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4 : 14. Again : "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. (This spake He of the *Spirit* which they that believe on him should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.") John 7 : 38, 39.

This testimony of Jesus and of John was prefaced by the declaration, "If *any man* thirst let him come unto me and drink:" then the promise, to all such, of that large measure of the Holy Spirit prophecied of, "as the Scripture hath said;" and it is promised to all believers after Jesus should be "glorified:" it was the promise of the Holy "COMFORTER," who is to supply the place of Jesus' personal presence till He comes again; for, said Jesus, "If I go not away, the COMFORTER will not come unto you; but if I depart I will send him unto you:" John 16 : 17. "I will pray the Father, and He shall give you

another Comforter, that he may ABIDE *with you forever*:" John 14: 16.

Can any language be more clear and explicit of the promise of the Holy Spirit to all believers, in and during the Gospel age; and in a manner peculiar to this age; more full, more perfect than ever believers had possessed it, under any previous dispensation? This age is emphatically the age, or dispensation, of the Spirit: but the professed church has *grieved* and *quenched* it by external rites, ordinances, and ceremonies; till, alas! the glory has departed, and forms and externals have swallowed up the living, reforming power, or so stultified it, that the churches are filled with multitudes having the "form of godliness, but denying the power thereof."

We shall now confirm the fact, that the Spirit baptism is peculiar to Jesus' administration, and universal to every living member of His body, the true church; as clearly distinguished from, and superior to baptism with water, and supersedes it, just as all types are superseded by the anti-types.

John the Baptist, the forerunner of Christ, who was to "decrease" as Jesus "increased," said, "I indeed baptize you with water" *** "but He that cometh after me" *** "shall baptize you with the Holy Spirit." Math. 3: 11. "Baptize" *who* "with the Spirit?" Was it to be a few? say, the apostles with "miraculous powers?" Does John make any such restriction? Not at all. It is "*you*"—the people who should receive Him. The record of this matter, in John 1: 26–33, is more full and decisive. John said, "I baptize *with water;* but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me." *** "The next day John seeth Jesus coming unto him, and saith," *** "this is He of whom I said, After me cometh a man which is preferred before me; for He was before me: and I knew him not: but that he should be made *manifest* to Israel, therefore am I come baptizing *with water*. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him;" *** "He that sent me to baptize with *water*, said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy *Spirit*."

Here the matter of baptisms is fully laid open. John came "baptizing with *water*" in order to "manifest" Messiah "to

Israel," and his baptism, and pertained to Israel only. His was a baptism of water to precede and introduce another and greater, and His baptism, which was "preferred before" John or his baptism. John must decrease, and Christ must increase; John 3: 30; "for God giveth not the Spirit by measure unto Him;" verse 34. The work and baptism of Christ takes the place of, and supersedes that of John. John's baptism and mission ended with his life; and ended as it begun with the Jews; yet the fullness of Jesus' mission was not opened till He was "glorified." Before that event, after His resurrection from the dead, He said to his disciples, "Wait for the *promise* of the Father, which ye have heard of me: for John truly baptized *with water*, but ye shall be baptized with the Holy *Spirit* not many days hence." Acts 1: 4, 5. John's *water* baptism is now to be superseded by that which was "preferred before" him or his work. John's was but the scaffolding, the *introduction* to the dispensation of the Spirit, of which it was typical, and to be abolished when it had served its design as a "manifestation" of Him who was to "baptize with the Holy Spirit;" or so soon as the Spirit baptism should be fully opened.

The fact that the apostles and others were the subjects of "renewal, or regeneration by the Spirit," *before* the promised baptism of the Spirit, no more proves this baptism was not to be universal, in all believers, after Jesus was "glorified," than the fact that Old Testament saints "worshiped the Father in spirit" proves no change was to take place in the manner and measure of worship, under the new dispensation, opened by Messiah after He should be "glorified." But Jesus saith to the woman of Samaria, "The hour *cometh*, and now is, when the *true* worshiper shall worship the Father in spirit and in truth:" *** "they that worship Him must worship *in spirit* and in truth." John 4: 23, 24. Will any one say, the worship thereafter cannot differ from that going "before," because the old saints had always worshiped in spirit? It seems to us clear, our Lord spoke to the woman of Samaria of the then coming dispensation, in which all carnal or external ordinances were to be displaced by a purely spiritual worship, through and by that baptism of the Holy Spirit, which it was the peculiar prerogative of Jesus "glorified" to bestow; not barely as a regenerating power, but to enable his followers, without the aid of ordinances which related to the *flesh*, or external, to over-

come the carnal or animal propensities, and "bring the body under," so that, "If through *the Spirit* ye do mortify the deeds of the body, ye shall live :" Rom. 8 : 13. And thereafter the "*true* worshipers" were to become the "temple of the Holy Spirit," not by means of any carnal ordinances, but by the direct communication of the Holy Spirit to every true believer.

To this fact gave all the apostles witness. Peter saith, 1 Pet. 2 : 5, "Ye also, as lively stones, are built up a *spiritual* house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Paul saith, 1 Corth. 6 : 19, "Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God?" Again, he saith, "Know ye not that ye are the temple of God, and that the Spirit of God *dwelleth* in you?" "The temple of God is holy, which temple ye are." 1 Corth. 3 : 16, 17. "For by one Spirit are we all baptized into one body" *** "and all been made to drink into one Spirit." 1 Corth. 12 : 13. "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun *in the Spirit*, are ye now made perfect by the flesh?" Gal. 3 : 2, 3. "He that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6 : 8. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is *one* body, and *one* Spirit, even as ye are called in *one* hope of your calling ; *one* Lord, *one* faith, ONE *baptism*, *one* God and Father of all, who is above all, and through all, and in you all." Eph. 4 : 3–6.

Can any make themselves believe, in such a cluster of "*ones*," the baptism is that of water, when the apostle had elsewhere said, "by one Spirit are we all baptized into one body?" To us, nothing is clearer, than the apostle, by the "one baptism," means the *Spirit* baptism, and nothing else. In not one instance were the "subjects of this" Spirit baptism "commanded to be baptized in water" *after* having received the Holy Spirit, except at the house of Cornelius, which we think has been sufficiently shown to be of doubtful authority, and unwarranted by the commission of Christ to his apostles. See our remarks on this topic, Vol. XIII. pages 327, 328, 375–378. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your

mortal bodies by his Spirit that *dwelleth in you*." Rom. 8 : 11. No other baptism will bring us up from the dead ; and the tendency of any other, in our judgment, is to call off attention from the importance of this, and to lead to "glorying in the flesh :" yet we judge them not, and doubt not their sincerity who think otherwise. To their "own Master they stand or fall."

The following shall conclude our present remarks. Jesus said to his followers, "I will pray the Father and He shall give you another *Comforter*, that he may abide with you forever : even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you and shall be *in you* :" John 14 : 16, 17. Paul saith, "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God *dwell* in you : now if any man have not the Spirit of Christ he is none of his." Rom. 8 : 9. John saith, "The anointing which ye have received of him *abideth* in you." 1 John 2 : 27. "God anointed Jesus of Nazareth with the Holy Spirit." Acts 10 : 38.

Put all these, and a multitude of similar texts together, and see if they do not demonstrate, if any truth can be demonstrated, the great fact of the baptism of the Holy Spirit as that which belongs to the dispensation of Jesus "glorified," who "having received of the Father the *promise* of the Holy Spirit" does now shed it on all His followers, and cause it to *abide* in them, if they do not "grieve" or "quench" it.

FOREIGN CORRESPONDENCE.

FROM W. LAING, EDINBURGH, SCOTLAND.

TO THE EDITOR OF BIBLE EXAMINER :—A friend of mine sent me a copy of your Magazine for September last, and suggested that a statement regarding the extent to which a belief of what are termed "The Life Views" exists in Scotland, would be interesting to your readers, and encouraging to yourself and others similarly engaged. Under this impression, I forward you the following remarks.

In 1848, my attention was first called to the teaching of the Bible regarding immortality, by Mr. Dobney's work on "Future Punishment." At the close of that year, Mr. W. G. Moncrieff

published his "Dialogues on Future Punishment," and preached regularly to his congregation in Musselburgh, on the grand theme of God's gift of eternal life to all the mortal sons of Adam, to be enjoyed by them through faith in the Gospel concerning His Son.

It is scarcely needful to add the proclamation of a doctrine so much at variance with Scottish orthodoxy, and the common belief of all the sects, stirred up a considerable amount of furious opposition. Still, in spite of popular prejudice, "the word of truth" found its way to many good and honest hearts, calling forth fresh songs of gratitude and joy, to "the God and Father of our Lord Jesus Christ, who had begotten them to the hope of life by His resurrection from the dead." The strange idea that the God of love had determined to condemn the greater portion of the race of man to endless being in torments —most horribly intense—fled from many minds, and they felt as relieved from a heavy incubus that continually weighed on their hearts. They felt increased boldness in witnessing for God; and even in regard to the destiny of the lost, could

"Justify the ways of God to man."

By means of the preaching and writings of Mr. Moncrieff, along with those of Messrs. Dobney, White, and Ham, the truth continued to spread.

Here it becomes me to mention the great service done by American writings. British editions were published, and had a considerable circulation.

In October, 1854, Mr. Moncrieff left Scotland for Canada West, and since then no public effort, of any consequence, has been made here in the advocacy of God's method of conferring eternal life in the kingdom of His Son. The whole of the clergy in Britain, so far as I know, are silent regarding that truth which, of all others, is most plainly declared in Scripture —that immortality, so far as regards the sons of men, is the peculiar privilege of those who, by faith in Christ Jesus, are made joint heirs with Him in his glorious kingdom. It is, however, a matter of great thankfulness, that though official talkers have been dumb, all testimony to the truth has not been lost. A goodly number rejoice in God's Messiah as the life-giving Redeemer. The extent to which "the Life question" has permeated Scotland, may be better estimated by the number of

churches, than by the number of *persons* holding this truth. While the number of persons identified with this question does not extend to many hundreds, there are no fewer than fourteen or fifteen churches scattered over the country, at considerable distances from each other, and in communication with seven similar congregations in England. Notwithstanding the comparative insignificance of these churches, their very *existence* is an important testimony to the truth of God, amidst the darkness of unbelief, ignorance, and error, and cannot fail to encourage you, who, for many years, have zealously and disinterestedly borne witness to the truth. This encouragement is increased by the fact, that our numbers are steadily increasing. Not a month goes round without bringing us the cheering intelligence of one or two, here and there, being added to our numbers.

Out of these churches there are a considerable number, throughout Scotland, holding "the Life views," but of them I can say little. Some of them, by their connection with churches where such truth must not be named, have, I fear, rendered all testimony, so far as they are concerned, almost impossible. But my object is not to find fault with any one, but to represent the state of matters in Scotland, regarding the doctrines in question, so far as my information extends.

And now, dear sir, while the foregoing statement may afford encouragement to the readers of your Magazine, it is still a lamentable fact, that the great mass of our population reject the truth as it is in Jesus, and believe the Deceiver's lie. Alas! that it should be so. But so it has ever been, and will be till the fearful and unbelieving are consumed with the breath of His mouth, and destroyed by the brightness of His coming.

In conclusion, permit me to say, that the mere holding and propagating of the truth, that eternal life is through Christ alone, shall be of very little consequence to us at last, unless that blessed truth takes hold of our heart, and brings us unto subjection to God. It is possible to be stout defenders of God's truth without being *godly*. Let us see to it, that we are not partizans, but partakers of the Divine nature. That we are indeed those who have believed to the saving of the soul.

I am, yours sincerely, in the hope of the Gospel,

Nov. 22, 1860. W. LAING.

FROM PORT ELLEN, ENGLAND.

RICHARD HODGSON writes :—I have for a long time lost sight of you, and several times have endeavored to ascertain your whereabouts. Last week I received a number of your Magazine. I am now on one of the islands of the Hebrides. I will readily become a subscriber, if you will inform me how I am to remit the money. I was a subscriber for several years. From a number received nearly two years ago, I noticed you had moved from your former position as regards the universality of the resurrection. I also noticed, you had suffered a good deal from the change, by the desertion of former supporters. This is very, very ungenerous ; especially when we consider the battle you have waged with heresy on all sides, and stood in the thickest of the fight. I hope you have still around you a few, at least, of your former staff.

Amid all the changes that have taken place since I last had the pleasure of reading your Monthly, I am very glad to see and know you are still a Bible Examiner. Onward then, though you may be deserted by some. Keep a noble Marshall's eye before you—you are drawing near the goal where is the great prize.

In military language, one might say, you should have been "retiring from service," after having endured the heat and toil of the day ; but we have need of you yet ; there are still many enemies unsubdued, and our Lord is still absent ; and this reminds me, that although our watchword is "onward," we must still be cautious lest we overlook, or misunderstand some of His commands.

Being glad to hear you are still in the field, I shall also be glad to hear and see that you are able and willing to wield your weapons in defence of truth.

I have not seen any thing on the resurrection controversy since that in the EXAMINER of 1850. I was then, and still am inclined to hold the position you then held ; but if you can supply us with a few of the back volumes, we may perhaps meet with something that has not yet been presented to us.

I am, yours affectionately.

REMARKS BY THE EDITOR.—We are glad to hear from our old friend, from the islands of the seas ; and thank him most sincerely for the words of comfort he sends us. We do not design to give place, in the EXAMINER, to words of commendation ; yet

there are so many who can and do treat those with neglect, if not contempt, to whom they have been indebted, under God, for the light which has liberated them from the cheerless and horrible doctrine of an immortal soul in eternal sin and suffering, that expressions like those of Mr. Hodgson press on us with such weight, we can hardly refrain from giving our friends, in this country, this sample of a different spirit abroad.

Most gladly would we take a place in the "retired from service" list, if we could feel our Lord and Redeemer would approve such a course. His providence will indicate when our work is done : till then, through His grace, we are resolved to toil on, and fight on ; trusting He will never leave nor forsake us, while we cleave to Him, with full purpose to do and suffer His will.

We cannot furnish any one with the EXAMINER back of 1860. We do not think, however, but what the reader may find this loss made up, by our gathering the most valuable portions of past years ; together with the advanced state of light and knowledge in the present stage of the controversy. Most seem to have overlooked the fact that Protestant Christendom came out of the Romish Church but a short time since ; and however honest the desire to be rid of all the corrupt doctrines and practices of that Church, human nature could not endure a full and complete transition back to the simplicity of primitive Christianity. Religious prejudices are hard to overcome ; specially when they have had the Church's sanction for so many long centuries, and have been enforced with such awful terrors as endless tortures, to those who dared to question the infallibility of religious teachers. The change, therefore, must of necessity be slow ; nor have we ever thought sudden changes were, on the whole, beneficial. It is useless to tear down an old house, how poor soever it may be, till a new one is provided ; or, at least, till full provision is made for its immediate erection. A poor house is better than none. So an imperfect religious theory and practice, is better for the world than no religion at all. We do not mean by this remark to give the least countenance to that eternal "stand still" notion which some have adopted, simply because they are too indolent or too cowardly to advance in knowledge, lest they might have to confess they had been wrong, or might have to take such a course as would disarrange their selfish schemes, and they suf

fer in their purse or reputation. Such "love darkness rather than light, because their deeds are evil."

We hope we may hear again from the friends in England and Scotland. Is Mr. Dobney alive? It is years since we have heard from him, with the exception of a pamphlet on the Sabbath question, which was very good. Where is Edward White? No tidings have reached us from his pen for many long years. And we might ask after some others, who were once prominent in England: but they know what their course should be; and we pray they may be blessed in doing good in the way they judge best.

"PERILOUS TIMES SHALL COME."—PAUL.

"COME, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast: for, behold the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain."—Isa. 26: 20, 21.

That the foregoing prophecy will have a fulfillment at some period of this world's history, no believer in the Bible will question. If it be said, "We do not know *when*;" the reply is, So much the more need that we watch and pray, lest the "indignation" overtake us off our guard. That the troubles among the nations, and in *this* nation, indicate the possibility of our being in the vicinity of "the great day of Judgment" on the gentiles, *i. e.*, on the nations to whom the Gospel was sent, after it was rejected by the Jewish nation—which is to close up this age, and bring in the reign of JESUS CHRIST, on "the throne of His father David," no believer ought to question. If, then, there is any ground for such a possibility, how does it become all the people of the LORD to heed the words of prophecy we have quoted above. What we ask of all, is, think of those words—ponder them in thy heart—ask thyself, am I seeking security in God—retiring, as far as possible, from all exciting causes which may lead me to occupy a place or position not within the "chambers" of God's protection? "Indignation" is certainly to come; and God's people are only safe by taking heed to His direction and counsel. Above all things, then, the higher commotions rise, the more seek to "hide thyself" in close communion with God in Christ. So shalt thou be safe; not otherwise.

FROM ELD. R. V. LYON.

I ENCLOSE $1 for the continuance of your valuable paper. Your views on baptism are not in harmony with the Living Oracles!

I am fully satisfied the wicked will never have life from the dead. For the past six months I have taught this blessed doctrine. I am fully satisfied the penalty of the Law is death—the loss of existence, and not torture. This view of the subject makes the character of God look glorious—Jesus the one altogether lovely, and the chiefest among ten thousand. Glory be to God that He has blessed my feeble labors in propagating His truth. I have had the honor of inducting forty-five willing souls into the Christ, by a burial in the water. Three of them were from the Roman Catholic communion.

I thank the Lord, with all my heart, for the opportunity of meeting you at our Conference, at Seneca Falls, last June, and forming an acquaintance with you. That afternoon and evening which we spent together at Bro. Newman's, has been remembered by me for good.—Amen.

Yours, in much love and esteem,

R. V. LYON, Evangelist.

Spencerville, C. W., Dec. 21, 1860.

THE IMAGE OF THE BEAST.

THE apocalyptic Beast is a unit; it has changed its heads; but as the body, which is continually changing the particles which manifest its substance, retains continuously its identity, so has the Beast maintained its individual identity, although it has possessed seven distinct heads.

Persons who wish to preserve a picture, image, or likeness of themselves, or any of their friends, choose, or prefer to have it taken at the period of their most perfect development. It seems to us this principle was observed by our Heavenly Father in producing the image of the apocalyptic Beast. That is to say, "The Image of the Beast," as developed at the present time, is the likeness of the original Beast in his most

perfect development. That is, when Justinian was the head, surrounded by the Gothic revolutionary, or earth-born horns.

Compare the type of intellect possessed by the present head—Napoleon—with that possessed by Justinian—their theological and political developments; and then compare the revolutionary Italian horns with the Gothic, in their origin, purpose, and design: and you have, in these last, *the image of the first.*

G. B. STACY.

LOVE IS HAPPINESS: He who grows in love, grows therefore in happiness. God is love; and love is His image within us. If I would resemble Him let me strengthen love, never allowing a degrading selfishness to reign in my heart.

OBITUARIES.—If these are admitted at all, they must be restricted to a few lines. They are, generally, of local interest; and however interesting to the immediate friends—as they always must be—our narrow limits forbid the insertion of them beyond a few lines.

TRUMAN FOX, formerly of South Bend, Ind., "fell asleep" in Jesus, Oct. 3d, 1860, after a most painful sickness of three years continuance, which he bore with a spirit of resignation that honored his Lord and Redeemer. His faith in Jesus, as "the Resurrection and the Life," was unshaken during his greatest sufferings and in death, which he met with the language of Job—"I know that my Redeemer liveth," &c. He now sleeps with all the saints who have gone down to the dust, till Jesus comes to awake him "at the last day."

Nothing disturbs his sleep profound
Until the last loud trump shall sound.

South Bend, Ind. ADELIA A. BUGBEE.

CALVIN MILLER "fell asleep" in Christ, at Honeoye, N. Y., Dec. 21st, 1860, aged 35 years. He was one of the first to espouse the truth of life only in Christ, and emancipate himself from sectarianism. His decease is a serious loss to the believers in Honeoye. He stood foremost among those who search the Scriptures. He suffered much by his disease for more than a year. He often repeated Scripture aloud, nearly the last of which was Job 19: 25, which was used as the text at his funeral. He leaves a wife and three children to mourn his absence. We expect to see him again in Zion the City of our God.

F. BURR.

THE BIBLE EXAMINER.

THIS *Magazine* is devoted mainly to Bible questions; specially to the great themes of JESUS CHRIST'S personal return to, and reign on earth—Life, future and eternal, only through Him—and literal death, never to be revoked, as the wages of sin.

It is intended to be issued *Monthly*, 32 pages octavo. TERMS, *One Dollar* for 12 numbers; paid in *advance.*

REMITTANCES.—Persons making communications to us, will please consider it a *receipt* for money they send, if they receive what they write for, instead of our acknowledging their letters in the EXAMINER. Generally, in case of remittance, they receive what they order before the acknowledgment could appear in our Magazine. To *print* all the names of Correspondents is attended with inconvenience and unnecessary expense.

LETTERS should be well sealed, but never "registered." Money for the EXAMINER is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

MONEY sent for any of the works in our *Catalogue* of Books, is at the risk of the *purchaser,* except when the *retail* price is remitted, then it shall be *mutual.* The risk is small, if our instructions are strictly followed; we will not be responsible in any degree unless this is done. Be careful, in all cases, not to send depreciated Bank bills. We have had to pay *twenty* per cent. on some funds sent us, or else return the money. This ought not to be.

THE POSTAGE on the *bound* Examiner, for 1860, is *twenty-six* cents, any distance less than 3000 miles.

☞ We invite our friends to examine the *Catalogue* of works, on the last page of this cover, and send for such as they can make profitable to themselves or others. By doing this, you will benefit the cause we advocate, and help the EDITOR of this Magazine.

Invariably address, GEO. STORRS, *Box* 4658, *New-York.*

[illegible]DING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression on any topics others have presented, but is designed to save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion is not to be construed as an approval by the EDITOR.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

BOOKS AND PAMPHLETS.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*. The followir g works will be sent, any distance under 3000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by the EDITOR of the *Bible Examiner;* with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; postage, 10 cts.: in paper covers, 30 cents; postage, 6 cents.

THE WATCH TOWER: OR, MAN IN DEATH; *and the Hope for a Future Life.*—A Pamphlet of 96 pages. A thorough cure for the modern *necromancy*, mis-named "spiritualism," which is really *animalism*. *Price*, 20 cts. Postage, 3 cents.

LIFE FROM THE DEAD; or, *The Righteous only will live again.* By the EDITOR of the Bible Examiner. The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern *man-worship*, which is hurrying so many on to rank atheism. *Price*, 20 cents. Postage, 3 cts.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "*No life out of Christ*," as taught by the EDITOR of the *Bible Examiner*. *Price*, $1. Postage, 15 cents.

THE DISCUSSION between Prof. MATTISON, of the Methodist E. Church, and the EDITOR of the *Bible Examiner*. Question:—"Does the Bible teach that the creature Man—which the LORD GOD formed of the dust of the ground—has a superadded entity called the *soul?*" *Price*, 30 cents, in paper covers only. Postage, 5 cts.

MAN'S DESTINY.—*Immortality:* The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., *Reviewed* by the EDITOR of the *Bible Examiner*. *Price*, in pamphlet, 30 cents. Postage, 5 cents.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. An invaluable help to understanding the Scriptures. *Price*, bound, 75 cents; Postage, 15 cents. A cheap edition, in paper covers, 40 cents. Postage, 9 cents.

FUTURE PUNISHMENT, by *Rev. H. H. Dobney*, Baptist Minister, England. "*Part Second.*" 200 pages. This work shows that literal *death* is the punishment of the wicked. *Price*, in paper covers, 30 cents. Postage, 7 cents.

MAN'S NATURE AND DESTINY: or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. *Price*, 5 cents. Postage, 1 cent.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburg, Pa. *Price*, 3 cents. Postage, 1 cent.

"EUROPEAN WAR; or *The Position and Prospects of the Papal Roman Power*, and *Napoleon Dynasty*, as indicated in Scripture prophecy. By GEO. STORRS." Published in May, 1859, just prior to the breaking out of the war in Italy. The author believes the positions taken in the work will prove to be substantially correct, though some of the events may be arrived at in a manner not apparent at the time he published his views. Price, 10 cents. Postage, 1 cent.

OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage, 7 cents.

☞ We may have other works for sale besides those mentioned in the foregoing list. One-third discount will be made on the above works, *for cash*, to such as purchase $3 worth; but, in that case, they are sent at the expense of the purchaser. By the *hundred*, a still further discount will be made.

THE ATONEMENT.—A Tract of 12 pages. *Price*, 2 cts. single; by the 100, $1,50.

BIBLE EXAMINER *bound*, for 1860, $1,50. Ten copies will be sent to one address on the receipt of $10; sent in either case at the expense of the purchaser.

Orders for any of these works may be left with GEO. W. YOUNG, 138 William Street, New York. All *Letters*, sent by mail, must be addressed,

GEO. STORRS, *Box 4658, New York.*

BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. MARCH, 1861. No. 3.

THE JUDGMENT.

MUCH has been said and written on this subject; but we fear a large portion has been "words without knowledge," and that no really definite and practical ideas have been the result. The general notion of the judgment is, that of a great assize or court, at which the entire race of Adam are to be assembled in one vast concourse, and that each individual case is then and there to be examined, and all the thoughts of his heart, actions of his life, words of his lips, as well as the motives which have governed him, are to pass in review, and his case be decided upon the evidence then appearing, after which the sentence is to be pronounced, and the execution to follow.

Against this view there are great and (with present light) insuperable objections. In presenting them, however, we are aware we shall have to encounter an almost impassable barrier in the minds of many sincere souls, who have had the common notion interwoven in all their religious thoughts and instruction.

Far be it from us to approach such time-honored sentiments with rude hands, and far from us be the wish to unsettle any mind in such a cherished idea, unless we can offer them a more scriptural one, and one that shall be more practical in its influence upon their hearts and lives. Believing, however, that it is possible the popular view may be erroneous, if not pernicious in its influence, we shall proceed to state some objections to it, and then see if the Scriptures do not warrant and require a different view of the subject.

To the correctness of the view generally entertained, we suggest, first, an objection as to *the time* necessary to such a procedure. We are not to rush upon a conclusion blindly: and it is doubtless true that not one in a thousand, ministers or people, ever have exercised their thoughts on the time that must be occupied to conclude the judgment, if the popular theory be the true one.

The position we are to occupy on this subject, is not that of a dogmatist—or positiveness—but of investigation, to find, if possible, the truth on a subject of such absorbing interest to every serious and reflecting mind.

THE TIME *necessary to an examination of each individual case, in the formal manner expressed or implied in the common theory, is an insuperable objection to it.*

As to the number of the human family, it is impossible to arrive at anything like certainty; yet we are not of those who suppose the number has been so great they could not all stand upon the globe at one time, as some have affirmed. For a basis of calculation, we will suppose one generation of the world lasts thirty years. This would give 200 generations in 6000 years. We will now take the present number of the inhabitants of the globe (eight or nine hundred millions) as the number to represent each generation; though it will be seen this most likely gives us too many. Eight hundred millions multiplied by 200, (the number of generations from Adam to the end of 6000 years,) will give us *one hundred and sixty thousand millions* (160,000,000,000) as the sum total of the human family to be judged, provided the judgment is to occur at the close of the 6000 years. Now, let us allot some specific time to the examination and decision of each individual case, on the supposition they are to be judged in succession—that is, one after another.

1. Allow one second to each individual, and six thousand years must be taken up in the process.

2. Allow one minute to each case, and three hundred and sixty thousand years are necessary.

3. Give one hour to each, and twenty-one millions six hundred thousand years are required. (21,600,000 years!)

4. Let one day be the time for each case, and near eight thousand millions of years will be necessary to complete the judgment. (8,000,000,000 of years!)

We do not affirm such a period will not be occupied in the

judgment, but it certainly looks doubtful, when the Scriptures seem everywhere to speak of the speedy *execution* of the sentence of the judgment on the return of Christ. There seems only one way to avoid this protraction of the judgment, and that is to suppose the examination of all, or of large numbers, is proceeding at one and the same time. This indeed is possible, but then it breaks in upon the notion that each individual case is to be examined before all, and exposed to all the race of men.

If we reduce the number to be examined and judged to one-half of our estimate—as likely we may in truth—and then allow only *one hour* to each case, at least ten millions of years would be necessary to complete the judgment, and before sentence could be executed; or a period about sixteen hundred times as long as it has been since Adam was created.

Notwithstanding this seemingly insurmountable difficulty to the common theory, if the Scripture positively affirmed such to be the process of judgment, we would bow to its testimony; but we may find it does not; we are therefore at liberty to search to see if some other view of the judgment is not the true one.

In addition to the foregoing objection, we urge another on the attention of those who believe the righteous will have a priority, in time, in the resurrection, whether that time be one hour, one day, one year, or a thousand years.

How is it to be known who are to have part in this favored class, if all in their graves have not been judged *before* the resurrection *begins?* Are the righteous to be raised and then the process of judgment to be instituted to see whether the Searcher of hearts has made a mistake? Or, are they to be tried, undergo an examination after their resurrection, as if suspected characters? Can we adopt either of these positions? If not, must it not be manifest they had been judged *before* being raised? And why are they raised, and not the wicked at the same instant, except the wicked also have been judged, and found not worthy to have part in this prior, or "first resurrection?" If these things are so, then we are brought to the inevitable conclusion that the judgment, in which *character and doom* is decided, is at some period prior to the resurrection. This, let it be remembered, is not saying there is not a judgment—yea, "a great day of judgment," at, or immediately

upon, the resurrection ; but the nature of that judgment will be a subject of inquiry as we proceed.

Before going farther, we will endeavor to find out the meaning of the terms judged and judgment. They are variously applied in the Scriptures.

Judgment, in its most simple form, signifies the act of judging, or the process of examining facts and arguments, to ascertain truth, propriety and justice. It also signifies the determination of the mind, or the conclusion the mind has arrived at from an examination of things presented to its consideration. It is sometimes put for the spirit of wisdom with which a person is endowed. Sometimes it signifies the statutes, or laws and testimony of God. This is often the case, as in Psa. 119. It is applied to remarkable calamities inflicted upon communities and nations. Also to judicial decisions, and to the *execution* of the sentence following trial and conviction, or acquittal.

These are the general ideas contained in the terms judge and judgment. There are judicial judgments on individuals, communities and nations. The Lord told Abraham He would "*judge* that nation," who were to "afflict" his seed "four hundred years." The process of judgment is definitely recorded in Exodus. Not a personal appearance of Jehovah to the persons judged ; but He tested them,—that is, the rulers of Egypt, by His servant Moses, and gave the sufficient evidence to have led them to regard His demand to "let Israel go," if they had not persisted, through their covetousness, to hold those whom they had enslaved. The demands of Moses, and the evidence he exhibited, in the name of the God of the Hebrews, was the judgment process that was to decide the doom of Egypt, or her Princes. Then follows the *executive* judgment, or the judgment carried into execution ; and the Lord said, as the *deciding* judgment was drawing to a close, "I will pass through the land of Egypt this night, and smite all the first-born in the land of Egypt .... and against all the gods [princes] of Egypt I will *execute* judgment." The executive judgment commenced that night, and terminated, or was completed, at the Red Sea, when Pharaoh and all his princes were destroyed. This was judging a nation, or rather her body of rulers. The principle, we apprehend, is here brought out, that the judgment is constituted or made up of two parts, viz : the investigating judgment, and the executive judgment. The one

precedes the other. The first goes on while in a *state of trial*, and when the trial closes, and the evidence or testimony is all elicited, the sentence is passed : the executive judgment follows after, at some fixed period. We might illustrate this view with several other examples from Scripture, but we judge this is sufficient for the present.

We now come to the question, Is the Judgment at the end of the world—end of the age—or at the resurrection—the *investigating* judgment, or the *executive* one ?

This question is an important and interesting one ; involving much more than may at first appear ; we must therefore examine it with care, and see that we do not come to a hasty conclusion. If it should prove to be the investigating judgment, we are thrown back on the difficulties before suggested. On the other hand, if it be found to be the executive judgment, we shall inquire at what period or time does the judgment of investigation take place ? which will open a field for many solemn and heart-searching thoughts.

1. IS THE JUDGMENT AT THE RESURRECTION THE EXECUTIVE ONE ?

With present light, we are inclined to the opinion, it is ; and that the investigating judgment terminates before the executive one commences, so far as relates to all men who are the subjects of this executive judgment.

1. *Christ is specially the executive Judge.* In this respect "the Father judgeth no man, but hath committed all judgment unto the Son, * * * and hath given him authority to *execute* judgment." John v.

2. *The judgment at the resurrection is by Christ.* The examination of a few texts will show us that it is clearly an executive one ; or if an investigating one at all, it is but faintly expressed, and is inferred rather than clearly affirmed.

1. "The Son of man shall come in the glory of His Father with His holy angels : and then He shall *reward* every man according to his works." Math. 16 : 27.

No other idea of judgment is expressed here than that of an executive one. We do not affirm no other is implied : but the simple expression is that of execution.

2. That which seems more to express an investigating judgment is Matthew 25 : 31. But if that portion of Scripture is carefully examined, we shall, perhaps, see little cause to con-

clude it is an account of anything more than an executive judgment. Christ, on the throne of his glory, proceeds at once to "*separate* one from another," the whole account of which is embraced in two verses, 32, 33 ; and then He proceeds directly to the executive judgment, commencing with the righteous, v. 34. The whole is, apparently, a proclamation of the result of a previous investigation, the sentence, or judgment of which is now to be executed ; the whole transaction, seemingly, occupying no very protracted period.

3. "We must all appear before the judgment seat of Christ, that every one may *receive* the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10.

Here is a clear statement of what men are to stand before Christ for. It is to *receive* the reward of their deeds : in other words, that the "judgment written" may be executed upon them. There is certainly no clear announcement that an investigating judgment then takes place.

4. Rev. 20 : 11, 15, next demands our attention, as clearly affirming an investigating judgment at the last day, if any text in the Bible does. If that does not, it will be difficult to find one that does. At first view, and coming to it with the prejudices of our entire religious education, this text seems to teach that there is an investigation at that time, as well as an execution. But a close examination may serve to lessen our confidence in the idea of an investigating judgment on the occasion. Mark : "The dead, small and great"—the lowly and the illustrious—"stand before God ; and the books were opened." The expression "books" is of course figurative. But what books are they ? Not *blank* ones, now to be filled up, for they are already "written," or filled up ; which was the case at the time they were opened ; so that the writing must have been done prior to that time. The natural conclusion is, they are books of *record*, and had been filled up with testimony given at some previous period. Where there is a court of investigation, in order to a decision, the testimony is written down or recorded. At the opening of such court, or seat of justice, no books of recorded testimony, relating to the individual to be tried, are opened. The books of law may then be opened, but it is manifest in Rev. 20 : 12, that if the book of law was included, the books of testimony are especially noted : for "the dead were

judged out of"—*ek*—or, on account of—"those things written in the books ;" which judgment is expressly said to be "*according* to their works," or according to that testimony "written in the books ;" and the language repeated in verse 13, "they were judged every man according to their works," carries the idea, in connection with the context, that this judgment was an executive judgment : that is, it was the time in which, and transaction by which, the "judgment written" was executed ; for, "whosoever was not found written in the book of life, was cast into the lake of fire." So then, some names were written in the book of life when "the books" were opened ; others were not found there ; which seems conclusive evidence that the judgment of investigation—or receiving testimony for and against, and deciding what should be the reward of every man—was a previous transaction : and the assembling now before God is in order to the execution, or to carry out the punishment and bestow the reward as found written in the books.

It cannot be denied, we think, but those whose names were found written in the book of life, at the very time the books were opened, must have been judged at some period previously, and their case determined, else their names had not been found there on opening the books ; and if they had previously been judged and acquitted, so it is reasonable to suppose the others had been judged and condemned. Thus it would seem the judgment (Rev. 20 : 12) is not the investigating judgment, but the executive one, or the one of execution. The several texts now examined might be enlarged upon and others of like character considered.

If the judgment, at the resurrection, or at the last day, is executive and not the judgment of investigation, *when* and *where* is the *investigating* judgment ?—and on what principles is it conducted ?

This is a solemn inquiry : may the Father of light shed His divine rays of truth on our minds, that we may be so led into an understanding of His word, that we may be sanctified through the truth, and be able to spread truth in the path of our fellow-men, that they may see how holy it becomes us all to live, whose every word, every work, and "every secret thing" is to come into judgment, or be investigated before God, or pass in His view for His decision or judgment upon it.

In answer to the first part of the question before us, one word—though not exactly scriptural in its form, yet expressing truth, and universally employed in theology—expresses the fact we wish to develop: that word is "*Probation.*" The very idea of the word is *trial—examination*—any proceeding designed to ascertain truth. Webster says: "in general, trial for proof, or satisfactory evidence; or the time of trial."

In this definition the idea is fully brought out, on which we wish to fix attention, viz: As all theologians maintain this present life, or a man's lifetime, is his time of probation, then he is *now on trial*, or the investigating judgment is in actual session at this moment, and every individual during his life is on trial, before God the righteous "Judge of all the earth;" and each one is, day by day, not only at the bar of the investigating judgment, but is himself the *witness* for or against himself, and is every hour giving testimony on which the judge decides the case. Solemn thought! And here let it be remembered, that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How solemn the consideration, that each one of us, is, every hour, testifying before Jehovah's court for or against ourselves! Every word we utter is a part of our testimony; every act of our lives is but our own testimony in our case; every temper of mind indulged or cultivated, goes to make up the chain of testimony; and all our motives in life are so many links in the chain. What a life are we then living! Always in court—always on trial—always giving evidence by which the Judge is to decide our doom! Here is a practical influence flowing out from this view of the subject. Men cannot say "judgment will never begin," as most in fact do, on the popular theory. No, they are now in the "judgment of this world"—they are now arraigned at Jehovah's bar, and this judgment has proceeded so far, and so much testimony has already been elicited, that every impenitent unbeliever "is condemned already"—is this moment under sentence of death, and the day of executive judgment is hastening on, though the judge offers to all men a free pardon through Jesus Christ, if they will accept it before the day, the great day, of executive judgment arrives. He is long-suffering in the execution of the sentence. If men abuse and slight the forbearance of the Lord, the justice of their execution will be more apparent and their guilt terribly increased.

The matter stands thus. Men are now passing through the investigating judgment: and for their sins, on their own testimony—out of their own mouths, and by their lives—they are now condemned to death, and the day of executive judgment approacheth. During the interval, God promises to blot out the sins of those who, with a broken heart for sin, and true faith in, or reliance upon his mercy in Christ, seek to Him *for pardon;* and He has promised to such *life*—eternal life. Those who embrace this gracious offer are actually pardoned—the sentence of the investigating judgment is revoked—their sins are remembered no more: and enduring in allegiance to God to the end of their trial, the testimony is in favor of their acquittal; and when the Executive Judge, viz: Jesus Christ, comes to "*execute* judgment upon all," those "in Christ" are first acquitted by Him. This is the first act of executive judgment: "the dead in Christ rise," not to be examined to see if they may live, or to have their sins—which have been blotted out—exposed to the gaze of men and angels! No. They rise to life—eternal life—to immortality. Such is "the judgment of the great day" with respect to them.

On the other hand, Christ executes the judgment of death—perdition—"everlasting destruction" on them that know not God, *and* obey not the Gospel of our Lord Jesus Christ—which was the Gospel of *life eternal* in the kingdom of God.

"Because sentence against an evil work was not speedily executed, therefore the hearts of the sons of men were fully set in them to do evil." It seems Solomon understood the "sentence" had passed on evil doers; and yet wicked men took advantage of the delay in its execution to persist in sin. Could evil-doers have been persuaded that the sentence itself was still in the uncertain future, they might have persuaded themselves that somehow they would altogether escape that also, as multitudes do now. Let them know they are now passing through the judicial trial, and their own testimony of themselves is such the Judge has already pronounced the *death sentence* upon them, and their only hope is to fly at once to Him, while He holds out the sceptre of mercy by Christ, and seek earnestly through God's beloved Son, pardon, not delaying till the day of execution; for then no pardons will be granted. But while the day of execution is unknown, let the condemned seek God's mercy, through the true Advocate, and pardon is certain: and enduring in obedience thereafter to God, eternal life will be given.

THE BLOOD OF JESUS CHRIST.

In our article on the Atonement, published in this Magazine, February, 1860, and since issued in a Tract, we presented what we regard as the true Scripture doctrine on that subject. The "blood of Christ" is set forth in the Bible not only as that by which the atonement is made, but is presented in various aspects in relation to believers: only one of those was brought out distinctly in our view of the atonement. We propose to view that blood in various aspects.

WE ARE REDEEMED BY IT.

"Ye know that ye were" *** "redeemed with the precious *blood* of Christ:" 1 Pet. 1: 18, 19. "In whom we have redemption through His *blood:*" Eph. 1: 7, and Col. 1: 14. "Thou wast slain, and hast redeemed us to God by Thy *blood:*" Rev. 5: 9. "The church of God, which He hath purchased with His own blood:" Acts 20: 28. These texts are sufficient to establish the fact that Jesus Christ *redeemed* us by His blood.

WE ARE JUSTIFIED BY IT.

"Much more being justified by His *blood*, we shall be saved from wrath through him:" Rom. 5: 9. "Being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth a propitiation through faith in His *blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that He might be just and the justifier of him that believeth in Jesus:" Rom. 3: 24–26. Thus it is made plain, the blood of Christ is that through which *justification* comes to believers.

IT IS THE BLOOD OF THE NEW COVENANT.

That is: it is that which seals, ratifies, or confirms the new Covenant. "This is my *blood* of the new testament," (or covenant,) "which is shed for many for the remission of sins:" Math. 26: 28, and Mark 14: 24. "This cup is the new testament in my *blood:*" 1 Corth. 11: 25. "The *blood* of the

covenant:" Heb. 10: 29. "The God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the *blood* of the everlasting covenant:" Heb. 13: 20. "Jesus the mediator of the new covenant, and the *blood* of sprinkling:" Heb. 12: 24.

WE ARE MADE NIGH BY IT.

"But now in Christ Jesus ye who were sometimes far off are made nigh by the *blood* of Christ:" Eph. 2: 13. "Having, therefore, brethren, boldness to enter into the holiest by the *blood* of Jesus:" Heb. 10: 19. For, saith the apostle, "By His own *blood* He entered in once into the holy place, having obtained eternal redemption for us:" Heb. 9: 12. Because Jesus, as our great High Priest, has entered into the holy place, we have access by His blood, and may come with boldness to the mercy seat.

BY HIS BLOOD WE HAVE PEACE.

"For it pleased the Father that in him should all fullness dwell; and having made peace through the *blood* of the cross to reconcile all things unto himself;" *** "and you, that were sometime alienated and enemies, yet now hath He reconciled in the body of His flesh through death"—*i. e.*, through the shedding of His blood.

HIS BLOOD IS THE BOND OF UNION.

"The cup of blessing, which we bless, is it not the communion"—*koinonia*, communion, fellowship, participation—"of the *blood* of Christ?" 1 Corth. 10: 16. His blood is that which first brings Him into relation to men. Faith in that relationship of the Son of God to us, is essential to our accepting His blood as an atonement or offering for us. Justice demands satisfaction of humanity: the only satisfaction, known in law, is life, or the blood of humanity. Christ by taking on him "flesh and blood" placed himself in direct *union* with us; and being ever without sin, by a voluntary act of submission to death obtained the right to deliver from death all such as should accept Him as their deliverer. Accepting His blood as the first bond of union, and acknowledging He shed that blood not for His own sins but for ours, prepares the way for the second bond of union, viz: "The Spirit of life in Christ Jesus:" Rom. 8: 2. By the "Spirit of life" believers are "made free from

the law of sin and death." It is thus we are brought into a perfect union with Christ the Life-giver. He must first take on Him our humanity, thus forming a relationship to mortality: then we must take on us His divinity, or divine Spirit, thus forming a relationship to His immortality and endless life. The "blood of Christ" is the first step in the programme of human redemption, or eternal life.

HIS BLOOD SANCTIFIES; OR, MAKETH US ACCEPTABLE.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp: wherefore Jesus also, that He might sanctify the people with his own *blood*, suffered without the gate:" Heb. 13: 11, 12. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the *blood* of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God:" Heb. 9: 13, 14. "Almost all things are by the law purged" (or purified) "with blood; and without shedding of blood there is no remission:" Heb. 9: 22. "Elect" *** "through sanctification of the Spirit unto obedience and sprinkling of the *blood* of Jesus Christ:" 1 Pet. 1: 2. "But if we walk in the light as He is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son cleanseth us from all sin:" 1 John 1: 7. "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb:" *** "What are these which are arrayed in white robes? and whence came they?" *** "These are they which came out of great tribulation, and have washed their robes, and made them white *in the blood* of the Lamb:" Rev. 7: 9, 13, 14. "Unto Him that loved us, and washed us from our sins in His own *blood*:" Rev. 1: 5.

BY HIS BLOOD THE BELIEVER'S DELIVERANCE FROM DEATH IS SECURED.

"Whoso eateth my flesh and drinketh my *blood* hath eternal life, and I will raise him up at the last day:" *** "he that eateth my flesh and drinketh my blood dwelleth in me and I in him:" John 6: 54, 56. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life time subject to bondage:" Heb. 2: 13, 14. "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accuseth them before our God day and night: and they overcame him by the *blood* of the Lamb, and by the word of their testimony; and they loved not their lives unto the death:" Rev. 12: 10, 11. Why loved they not their lives unto death? Because Jesus' blood, to them, had destroyed the dominion of death.

CHRIST'S INSIGNIA IS BLOOD.

That is, He is presented thus, Rev. 19: 13. "He was clothed with a vesture *dipped in blood*." That is the grand insignia, or badge of His victories over sin, death, and all His and his people's enemies. He is the mighty Conqueror: in His conquest He took blood and shed that blood, so that it remains—when the victory is complete—only as the insignia of all His triumphs; but it will be eternally His people's glory that they were "*redeemed by the blood of the Lamb*."

THE JEWS IMPRICATED THAT BLOOD ON THEMSELVES.

That is, the punishment for shedding it.—When they demanded His death, and Pilate disclaimed a participation in it, they cried out, "His blood be on us and our children:" Math. 27: 25. This dreadful imprication has had an equally dreadful accomplishment, and should be a lasting warning to all who make light of or despise the blood of Christ; for "If he, who transgressed the law of Moses died without mercies" *** "how much more, think ye, will he receive capital punishment, who hath trodden upon the Son of God and hath accounted *the blood* of His covenant, by which he is sanctified, as the blood of all men," [*i. e.*, as no more "innocent"] "and hath treated the Spirit of grace with contumely?" *Syriac* of Heb. 10: 28, 29. Let all take heed to the warning; and remember that only by the blood of Jesus Christ is there redemption or eternal life for

any of Adam's race. He had "innocent blood:" that gave it its virtue. Despise or neglect it, and you perish, hopelessly: "driven away in your wickedness, but the righteous hath hope in his death:" Prov. 14: 32. "All have sinned," or are accounted as sinners and doomed to die. The second Adam came —took our nature—maintained innocency—ever delighted to do the will of God; thus prepared, He gave his life—his blood —to redeem us from sin and death, and to "bring us to God." He is "the way, the truth, and the life; no man cometh unto God but by" our Lord Jesus Christ.

THE LIFE BY CREATION.

BY ELD. JONATHAN WILSON, THE BIBLEITE.

THE life Adam received by creation, and transmitted to his offspring, cannot be a future life. I will give a few thoughts on the nature of the life man can obtain through Christ the second Adam, and only life-giver.

The law given to Adam in Eden was not to give life to him or any of his race, but to continue that life God had given. His life was to be continued by obedience, and from one generation to another by ordinary generation: the whole creation, human, animal, and inanimate: Gen. 11: 12. This life was a created one alike in human beings and animals: it did not exist before creation, and cannot exist after the present order of creation ceases to be. There is no evidence that God designed it to be eternal life to any of its possessors. Therefore it is called natural life, the life of the flesh, and is the blood: Lev. 17: 11. This life must cease, for "flesh and blood cannot inherit the kingdom of God:" 1 Corth. 15: 50. This was given to Adam to keep, on condition of obedience: for if he disobeyed, "In dying thou shalt die," (margin). He sinned, and God gave the appointment of death on men, "once to die:" also all living things; "after *this*" *appointment* "the judgment". It was given out in Eden; for it all belonged to Adam as his property, (Heb. 9: 27), and was lost to him by his own act; and all judgment that ever has been executed was since that law of mortality was pronounced on all living.

This appointment is not the penalty of God's law for the sin of Adam's posterity or the animal creation: for they never had sinned. All the penalty of God's law was given to Adam before he disobeyed: but the "appointment once to die," was

to give life and immortality, through the second Adam, to them who believe; for the law was weak and could not give life. Hence Christians and sinners are alike under this appointment or curse; "cursed is every one that hangeth on a tree." Christ himself was made a curse for us, by dying on the cross. Christ laid down the life he had from his mother, for He was made of a woman. That life never came up from the dead— He left it in the grave, and rose with a spiritual life, which he received from his Father in heaven when He raised him up from the dead; for He saith, "This day have I begotten thee:" Psa. 2: 7. Mary, a mortal woman, never gave Christ, her son, an immortal soul or life; but God, his Father did, when He raised him from the dead (Lk. 20:/36); "neither can they die any more, for they are the children of God, being the children of the resurrection."

The law of God given to Adam and his race knew no resurrection to future life for any of Adam's race; therefore, without redemption by Christ, all creation must have lost existence. God's veracity was as much pledged to carry out His law-penalty as to reward obedience. Christ, by His obedience, death and resurrection, has so magnified God's law, that God can be just and the justifier of him that believeth in Jesus: Rom. 3: 26.

Secondly. Through His blood, Christ obtained a right to give eternal life to as many as his Father had given him. John 17: 2. The condition of redemption, John 3: 36, is, "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." This same chapter, from verse 14 to 22, confirms the truth, that repentance and faith are the conditions on which life is bestowed. Our Lord has opened the way of salvation so that such as comply with the conditions shall have future life; otherwise the law of sin and death remains in full force on us, as much as if no atonement had ever been made: John 3: 18.

Many of my friends are grieved with me because I do not believe those who die without repentance, and faith in Christ for redemption, will ever have a resurrection into a future life, nor die a second time. Now, if any one will show me a law, which God has given to Adam or his posterity, having a penalty of *two* deaths, or to die *twice* for its transgression, they shall have the honor of converting me out of what they call a great error. But they must give me positive Scripture testimony, as I do not build my Gospel faith on parable, inferences, nor spiritualizing the Bible to make it harmonize with some of the preconceived traditions of men. I must have a positive "Thus saith the LORD" to build my faith upon.

The following will show a part of the truth which confirms me in what some suppose to be my great error. Let us look

again at the conditions of future life. John 3 : 36. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Again : "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish but have everlasting life :" John 3 : 14 to 20.

The word *perish* is applied to the unbelieving wicked fifty times in the Bible, and not once is future life mentioned for those who die in their sins. John 10th, Jesus saith to the Jews, "Ye will not come unto me that ye might have life." Will He give them life notwithstanding?

We will now look for the revival into life of the wicked, and their second death. It must be on record, either past or to come, if the doctrine is true. First : At the flood all the living world died except what was in the ark. Were there any resurrected ones there? No. Then no second dying occurred at that time. Next, Sodom and Gomorrah. Paul says they suffered for every transgression. Were there any wicked dead there? Certainly not.

Next, at the end of the Jewish dispensation, at the opening of the Gospel, Christ commissioned His apostles to say, "God now commandeth all men, everywhere, to repent ; because He hath appointed a day in which He will judge the world in righteousness," &c. Acts 17 : 30, 31. Paul says, *Wrath* came on the Jews "to the uttermost ;" and Jesus had said, "All the righteous blood shed upon the earth, from the blood of Abel to the blood of Zacharias, whom ye slew *** shall come on this generation ;" Math. 23 : 35, 36. But there was no revival into life of the wicked dead to share that "uttermost wrath." See 1 Thess. 2 : 14 to 16 ; 2 Tim. 4 : 1. This last text, it is agreed by all N. T. writers, relates to Christ's second coming : then He will judge the quick and the dead. Here we must find the revival into life of the wicked dead, if anywhere ; for here they are judged. We will look at the order of the judgment. 1 Corth. 15 : 21 to 24, "Since by man came death, by man came also the resurrection of the dead : for as in Adam all die, even so *in* Christ shall all be made alive." Paul says, "If any man be *in* Christ he is a new creature ;" 2 Corth. 5 : 17 ; such will be made alive ; but every man in his own order ; Christ the first-fruits, afterward *they* that are Christ's at his coming : then the end, when He shall have delivered up the kingdom to the Father." Here, then, He gives the "reward to his saints and to his servants the prophets." Rev. 11 : 15–18.

Again : Paul saith to Timothy, God hath appointed a day when He will judge the quick and the dead by the man Christ Jesus. This is the same day ; for it is at His coming and kingdom. Here He executes his first death on all his enemies : and, according to Malachi, destroys them all, root and branch.

At the same time the prophets and saints get their reward the living wicked get their wages, which is everlasting destruction—root and branch—from the presence of the Lord. This is all the penalty of God's law to man, without adding or diminishing. Now, here the wicked dead are judged ; but not a word is said about their dying *twice*, or a *second* execution. We must suppose this was the most likely time to execute such a death, if ever. We must suppose, therefore, the judgment of the dead wicked was to acquiesce in their former execution, which would bring the living and dead wicked to the same end, *viz :* total destruction ; thus He has made by this execution a clean sweep of all the wicked from the earth ; and from this execution there is never to be a revival into life. "They are dead, they shall not live ; they are deceased, they shall not rise." Such a death is called the second death ; not because they were ever revived from death, but because they lie eternally under the dominion of death, while the saints live again from their death ; "death hath dominion no more over" them. The idea of *twice* dying is not found in the Scriptures, that I can find ; such an idea I have searched for in vain.

From history, we find the Pope took the immortal soul theory of Socrates and Plato to finish up his creed : then a resurrection *body* to put with it, which Socrates never had in his theory : then the Pope took John's mention of death and applied it to a second dying of the wicked. How scientific his plan is! for now, they can go to heaven or hell when they die ; then to revival into life again : then a review of God's previous judgment to be certain they were located right ; then the wicked are to die again a "death that never dies," and the righteous to live a life that never lives! And all this, "beyond the bounds of time and space."

From eighteen years' study of the Bible and history, I have become convinced seven-eighths of all the errors in theology, have originated in the adoption, by the churches, of heathen idolatry, *viz :* Socrates' and Plato's notions of an immortal soul in man. See Rollins' History, page 393. Among other branches from the same old heathen root, the reliving and dying a second time of all the wicked has grown up : and if I had not, myself, and other good brethren, made an honest mistake—supposing it to grow from another root—and cut off the top of it, the punishment after the resurrection would have been as long as the immortal-soul system makes it ; for they must be raised with a spiritual life, because no other resurrection can be by law or Gospel. Now, candid reader, please read the 49th Psalm before you pass judgment that my position is not truth. JONATHAN WILSON, the old Bibleite.

Written at Honeoye, N. Y., Oct. 6th, 1860.

WHAT IS THE TRUE DOCTRINE OF BAPTISM?

1. BAPTISM, as administered by John, was in water. "I indeed baptize with *water*."

2. All that the people knew of baptism, when Jesus commissioned his apostles to preach the Gospel and baptize believers, was that which John had taught them by word and practice. Hence, they knew of no element in which baptism could be performed but water.

3. As Jesus did not command his apostles to administer baptism in any other element than water, it follows that baptism in water was commanded in the commission which He gave to his apostles.

4. It is evident from the incidental mention of the practice that obtained in the church subsequent to the day of Pentecost, that the apostles and first Christians understood water baptism to be commanded. Hence the eunuch said, "See, here is water; what doth hinder me to be baptized?" Peter asked, "Can any man forbid water that these should not be baptized?" Paul baptized "Crispus, the chief ruler of the Synagogue" in Corinth, Gaius, his host, and the household of Stephanas. Ananias said, brother Saul, "why tarriest thou? Arise, and be baptized and wash away thy sins." And Paul puts the pertinent question to the Corinthians: "Is the Christ divided? Was Paul crucified for you? or were ye *baptized* in the name of Paul?" These incidental allusions prove Paul, as well as all the Jewish apostles, understood baptism with water to be a part of their commission.

5. Although it may be admitted that Peter, and his associates, being uneducated men, were subject to many of their Jewish prejudices subsequent to their conversion, and the reception of their commission; the same cannot be predicated of Paul, who was a special ambassador to the Gentiles, and endowed with special qualifications for the performance of his mission.

6. The qualifications with which Paul was endowed, were equal to the work which was assigned him.

7. It would be to assume the possession of higher qualifications than Paul possessed, if we undertake to affirm that Paul erred, either in teaching or practice, or that his qualifications to teach were progressively acquired, and not received.

8. From which considerations it is evident, that whatever Paul taught as Christian doctrine, or practice, he taught authoritatively, and therefore his teaching is the highest authority, or the court of last appeal.

9. We have seen that he taught and practiced water baptism, and laid it down as one of the foundation principles. Therefore, water baptism is a Christian institution.

But here arises the question, What is, or what constitutes baptism?

We have seen that John baptized with, or in water. He taught that Jesus would baptize with, or in the Holy Spirit, and with, or in fire. And Paul taught that Christians were baptized into Jesus the Christ, into his death, and into the Christ's body. While Jesus taught that His death was his own baptism. What then is the radical import of baptism? If there be so many things with, or in which it can be performed or administered, what is the precise idea it expresses?

Although it is admitted that the dominant meaning of the word is dip, immerse, submerge, the examples recorded of the baptisms of the Holy Spirit do not fully sustain that as the meaning of the word when used in relation to Christianity. They speak of the Spirit filling the house where the disciples were sitting—of its falling upon them—and its being poured out upon them—and of the invariable results, or effects of the baptism of the Holy Spirit being that the persons baptized with it were "*filled with the Holy Spirit.*"

Again: The death of the Christ, as the representative of baptism, does not justify *dip*, as its dominant meaning. As a burial, it does not justify the sense of dip. For if you simply dip the body in the grave it would not be buried: to be buried, the grave must be filled by a similar process as that by which the Spirit filled the room where the disciples were sitting on the day of Pentecost. The dirt is poured into the grave, and it falls upon the person buried.

Baptism into Jesus the Christ is, no doubt, the same as baptism into the one body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; *so also is the Christ.*" The *into* accomplished by this baptism, is elsewhere called a *planting*, and also an *engrafting*. Now, whilst a scion is dipped into the earth, it is not buried under it; but still it is so perfectly planted into the soil as to become absolutely subject to the laws which govern the soil into which it is planted. In like manner the scion which is cut from one stock and engrafted into another, is not absolutely buried into the stock into which it is engrafted; but is inserted within its bark, and so adjusted that the life of the stock may flow into it and nourish it, and bring it into jurisdiction to the laws which obtain in the stock itself. Thus a member of the body is not absolutely buried in the body, but its

relations are so intimate as to constitute it a part of the body, affording the life of the body jurisdiction over it, and in it.

To be baptized into death, is to be introduced into the absolute jurisdiction of death. That death may dominate in you, as the life of the body dominates in its members, or as the life of the stock dominates in the scion that has been engrafted into it; or as the life of the soil dominates in the tree that has been planted into its bosom. Thus death held absolute jurisdiction over Jesus, until the Father by "the exceeding greatness of his power" raised him up again. Hence his death was his baptism truly. It gave death the dominion, or jurisdiction over him.

We conclude, then, from the entire premises, that baptism requires such a subjection of the subject to that into which he is baptized, that he becomes absolutely under the jurisdiction of its laws.

Thus, he that is baptized into death, becomes absolutely under the jurisdiction of death.

He that is baptized with the Spirit, is filled with the Spirit—quickened by the Spirit—and led, or governed by the Spirit.

He that is baptized into Jesus the Christ, becomes *absolutely subject to the jurisdiction of the Christ as his living head.*

And, He that is baptized into "the one body," becomes *absolutely subject to the jurisdiction of the Spirit of the body.*

We affirm that this is the purpose and design of baptism—*its doctrinal import*, no matter when administered, or what the element into which it is performed—*its object is to subject the subject to the absolute jurisdiction of that into which they are baptized.* Hence there is more than ONE BAPTISM taught in the Christian Scriptures. John's was the baptism of repentance—that is, for the purpose of subjecting his disciples to repentance, or the confession of their sins. Water baptism as practiced by Christians is the form, or mold of the Christian doctrine—the figure, or likeness of death. It is for the purpose of expressing a voluntary submission to the sentence of death. Hence Paul says, "*We are* buried with him by baptism *into death.*" That as Jesus was subjected to the absolute jurisdiction of death, when he submitted to *what He termed his baptism;* so believers voluntarily confess the absolute jurisdiction of death over them when they submit to its image, likeness, or form; even as the article dyed takes on the color into which it is dipped, so the believer voluntarily submits to the absolute jurisdiction of death, when he conforms to its image in baptism.

Let us examine the argument of Paul to the Romans as illustrative of this view of the subject. We commence with his statement of the general proposition that, "While we were yet

sinners, the Christ died for us. **** For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved by His life;* and not only so, but we also joy in God, through our Lord Jesus the Christ, by whom we have now received the atonement." Here the apostle affirms that the death of Jesus on our account, removed the sentence or condemnation of the law recorded against us. Hence, our reconciliation to God the Father followed of necessity. The estrangement had resulted from the intervention of the sentence, or condemnation of the law. When, then, "he bare the condemnation of our sins in his own body," and was "wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace (or reconciliation) was laid upon Him, that by his stripes we might be healed," or reconciled to God. Because by so doing He took the condemning power—namely, the law—out of the way, "nailing it to his cross," and became its consummation "for righteousness to every one that believeth."

But this reconciliation, or removal of the sentence of death, did not in itself impart life to the reconciled. It was simply the divesting the law, as their jailor, of his legitimate right and power to restrain them of their liberty, or life; but did not impart life to them. Hence, he says, "Much more being reconciled, we shall be saved by his life." For "as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men to *justification of life;*" that we might "reign through righteousness, unto eternal life, by Jesus the Christ our Lord." Hence, His death was the reconciliation, or atonement for our sins, accomplished on the cross. His investment with life, as "The resurrection and the Life," was accomplished at the right hand of the Majesty on High. This Peter affirms in the following words—"Therefore, being by the right hand of God exalted, *and having received of the Father the promise of the Holy Ghost,* he hath shed forth this which you now see and hear."

Now, the apostle argues from this, "Shall we continue (to transgress), that grace (or favor) may abound? God forbid. How shall we that are dead (to transgression, or to the law, by the body of the Christ) live any longer therein? Know ye not that so many of us as were baptized into Jesus the Christ, were baptized into his death:" as though he apprehended that they were under the impression, that they could be introduced into the enjoyment of the immunities of the redeemed, without submitting to the necessary requirements. Or as he had said, you claim to have been baptized into the Christ, and to possess the immunities of the redeemed. Have you forgotten that the only way open to the attainment of this position, or relation and its

immunities lies through a baptism into his death? Our baptism in water is a public confession of our faith in Jesus as the Redeemer, and of our faith in his death as the atoning sacrifice by which the sentence of the law is blotted out from against those whose confidence leads them into *conformity to the image of his death;* as expressed in water baptism. It is the symbol by which we manifest our voluntary desire to accept the consummation of the sentence in, and upon ourselves. The apostle had already affirmed, that the sentence—death—had *passed* upon all men. Hence, no man can redeem, or deliver his brother, or give to God a ransom for his own life; consequently the whole race of Adam are dead; that is, the sentence is not only *come upon them*, but is in process of execution. When, then, the apostle affirms they were baptized into the Christ's death, we understand him to affirm, they desired the sentence to be consummated upon themselves. Hence, they voluntarily conformed to the image of his death, that they might thus publicly crucify the old man, with his affections and lusts, and "reckon themselves to be dead indeed unto transgression." Hence, he proceeds, "Therefore we are buried with him by baptism into death, that like as the Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Thus he affirms, the motive for being buried by baptism into the consummation of the sentence upon ourselves is, that "like as the Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life:" and affirms still further, in the next proposition, that their "newness of life," or their likeness to the Christ's resurrection, was dependent upon their being planted into the likeness of the Christ's death; that is, the one was dependent upon the other; and not one and the same thing. His language is, "For, (or because) *if we have been planted together* in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that" (by our baptism into death) "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now, if we be dead with the Christ," that is, if we have intelligently been baptized for the purpose of being dead to the law, and freed from the service of transgression, that we might occupy the same relation to the law that Jesus who has endured its sentence does, or rather that henceforth we may only act in relation to the law as the members of his risen body—*triumphant over its jurisdiction;* if this be the purpose for which we have been baptized into "the likeness of his death," then "we believe that we shall also live with him: knowing that the Christ being raised from the dead, dieth no more; death hath no more dominion over him. For

in that He died he died unto sin, (or transgression) once; but in that he liveth he liveth unto God." Now follows the conclusion of his argument in relation to baptism. He had commenced it with the strongly put question, "What, know ye not, (or have you forgotten), that so many of us as were baptized into the Christ, were baptized into his death?" And, therefore, after he had argued the point, his conclusion is,—"Likewise, (or in like manner, as the Christ 'died unto sin once,' and hath been raised from the dead, and therefore 'dieth no more,' for that death 'hath no more dominion over him,') reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus the Christ. Let not sin, therefore, reign in your mortal bodies," &c.

If language has any definite meaning, the apostle certainly speaks of two distinct baptisms in this argument. The one being performed *into the likeness of His death*, and the other, *into the Christ as our life.* And that the baptism into the Christ can only be performed on those who have intelligently been baptized into the likeness of His death.

Whilst, however, we are compelled to recognize these as distinct baptisms; perhaps it would be better to say, that baptism presents itself to us in two distinct phases, one of which is obligatory upon us, and the other, performed upon us by the Lord himself; and that because we have "obeyed from the heart, the form of doctrine" presented in the first; and which was commanded as personally obligatory upon all believers.

In conclusion we affirm, that baptism into Jesus the Christ is the same as that called, the baptism into the one body; and, therefore, as the baptism into the one body is performed by the Lord—the Spirit—it is what John and Jesus call *the baptism of the Holy Spirit;* and is that by which persons are inducted into the enjoyment of the immunities of the new covenant.

I would beg all to think more closely and define their terms more precisely, and give to every member of the Scripture propositions their proper weight and influence. And when they undertake to report either the doctrine or transactions of the apostles, they will be under no necessity to mutilate the testimony, as a recent writer has done, who undertakes to report what Peter answered to the conscience-stricken Jews, who inquired of him what they must do. The writer in question, quotes the following, and marks it as one unbroken quotation: "Repent and be baptized *every one of you into* the name of *Jesus Christ* for the *remission of sins.* Then they that *gladly received His word* were *baptized.*" Then remarks, "This is the way Christ commissioned Peter to remit sins."

Now, compare this with the passage as it reads, and we have

the effect of the necessities of a theory. "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus the Christ, for the remission of sins: *and you shall receive the gift of the Holy Ghost.* For the promise is unto you, and to your children; and to all that are afar off, even as many as the Lord God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized."

Why is the vital promise of our religion *the gift of the Holy Spirit,* which the apostle takes pains to affirm is made unto all, *even that are a far off,* entirely ignored; and two portions of the passage quoted and marked as though it was one continuous and complete quotation? Let the adherents of the theory answer.

From the above considerations it will be seen, *that it does not necessarily follow, that because a person is baptized in water that therefore he is baptized into death—into the Spirit, or into the one body.*

Persons are induced to be baptized in water, because they have been taught, if they believe the promises contained in the covenants as expounded in relation to the kingdom: and are baptized in the name of the Father, and of the Son, and of the Holy Spirit, they *will* be saved. Hence, without comprehending the doctrine of the Christ, as formulated in water baptism, or contemplating any actual change of relationship as involved in the assumption of the Christ's name, *and without expecting to be the recipients of the gift of the Holy Spirit,* or that they should be constituted the habitation of the living God *through the Spirit,* or that their relation to the world will be thereby severed. Many are formally baptized with water without one well defined idea of what *is implied in being saved.*

Such are not baptized into Jesus the Christ, and for the good reason, they have never been "buried with Him by baptism *into death.*" Nay, indeed, the teachings of some imply, if they do not affirm, that there is merit in believing in the literal fulfillment of the prophecies in relation to "the kingdom!" Hence, they affirm, all that is essential to a man's salvation, glory, honor, and happiness, ARE ATTRIBUTES OF THE KINGDOM ALONE, and therefore must necessarily be the subjects of hope until the kingdom is established; and consequently there is nothing to be enjoyed, or realized, until then, but the assurance of hope resultant from firm belief of the things hoped for. Hence, no other change is contemplated by their converts, than a simple change of pursuit, growing out of their change of faith and hope. And therefore as the objects of their faith are in the distant future, the change of their relations to society is

postponed to the distant future also. Hence, many of them remain active politicians, and aspirants to the offices and honors in the gift of their fellows. Their right to accumulate houses, lands, and other wealth, *and appropriate it to their posterity remains unquestioned;* their disposition to indulge their fleshly appetites in eating, drinking, and wearing apparel is undisturbed; and the only change observable is their progress in the knowledge of their theory. They glory in being able to silence all the arguments advanced in support of the popular theories of the day, and denounce all as out of the pale of salvation who do not believe as themselves; consoling and comforting their own hearts with the pleasing assurance, We are the people of the Lord, the people of the Lord are we. Forgetting that, "*knowledge puffeth up, but charity buildeth up.*"

A CONTRAST.

IN these days of malignant animadversion, we need to treasure up every instance of charitable criticism, as a safeguard against the temptation, that we not unfrequently have, to believe modern orthodoxy is but another name for the blindest bigotry.

A refreshing example of Christian courtesy is set by Dr. THOMSON, the new Editor of the *Christian Advocate and Journal,* in the first issue for 1861. The article is headed, "The Great Preparation," in reference to the new work of Dr. CUMMING. After some friendly remarks concerning Dr. C., followed by a few not illiberal observations on "Millerism," he goes on to say:—

"We are inclined to the opinion that the Millenarians commit the same mistake concerning Christ's second coming that the Jews did concerning his first; that is, they interpret prophecies literally which are to be taken figuratively. *Still as we have never investigated the subject thoroughly, we are not disposed to treat carelessly those who think differently; and least of all such modest and master minds as Dr. Cumming.*

"We commend his work to attention. It must be read with interest by the Christian; it will convince him that the world is making rapid progress in the right direction, and that the truth must soon obtain a universal diffusion, although it may fail to convince him that the great consummation is so near at hand as 1867.

"Whether it be near or remote can make but little difference as to our themes or our duties. We are to preach Christ crucified as the sinner's hope, and the means by which His universal reign shall be brought about.

Whether He come at midnight or at the cock-crowing, or at noon, let us be found so doing. In this respect we believe Dr. Cumming is a bright example. His doubtful speculations are held in abeyance in his pulpit ministrations."

Let us now turn to Dr. Thomson's predecessor in the editorial chair, and we shall observe a marked contrast. In the issue dated Jan. 26th, 1860, ABEL STEVENS, L. L. D., belches forth the following dose of grape and canister in an article entitled "Prophets in England."

"No novel has one-fourth of the run which these prophetic romances obtain; and the particular public for which they are written, *consisting of the weak and excitable portion of the community*, that portion among whom all *quacks*, mesmeric, homeopathic, phrenological, etc., no less than prophetic, reap their harvest, *caring only to have something new and strange to believe and dream about*, are content to receive prediction after prediction, never seeming to take notice how many have been falsified, or how inconsistent the new are with the old. The man who does the largest business in the prophetic line, and makes the most lucrative market out of it, is Dr. Cumming. He *trades systematically*, and has done for many years, on *the enthusiasm* of his readers."

We quote this merely as a specimen; no more is needed to show the difference between the two Editors. The italics in the above extracts are our own.

JOS. T. CURRY.

NAPOLEON AND THE POPE.

IT is well known our view has been that a *personal* Anti-christ will likely be revealed before the literal return of Jesus Christ to take "the throne of His father David," which the LORD God hath promised to Him. We made the suggestion two years ago, in our pamphlet entitled, "*The European War*," that Napoleon III. might be developed as that opposing power; and though we have not thought best to multiply words on the topic, our eye has constantly been looking in that direction; and as the Papal power has gone its downward course, till it is well nigh dead, we have not failed to mark the indications in France of the coming up of the "beast from the bottomless pit," which having used the Papacy for his own aggrandisement shall, at length, supplant it and become the Imperial Pope, or

real Antichrist. That event, if consummated—as we are inclined to believe it will be—cannot be far distant. The London *Christian World*, of November last, has an article, which because of its bearing on this subject, we place before our readers. It is as follows:—

"We are daily watching with deep solicitude the development of the imperial policy with regard to the head of the Roman Catholic church. What that policy really is, probably no human being knows but the mystery of the Tuilleries himself. That extraordinary personage keeps his designs to himself, but their character is gradually unfolded by facts, and it is with these facts that Europe has to deal. We have long had the impression that Louis Napoleon's support of the Pope by French troops in Rome—a support which he has rendered now for twelve years, that is, ever since he overthrew the Roman Republic of 1848—is out of no love either for Pope or Popery, but that, in the first instance, it was to secure the aid of the clergy in consolidating his scheme of empire, and that now it is continued as a mere blind until the auspicious moment arrives for appropriating to himself the religious supremacy which Popes have exercised for a thousand years.

"Let not our readers be startled. Again and again we have warned them to avoid the error of imagining that the fall of Popery, as a temporal power, is the immediate antecedent to the diffusion of a purer type of Christianity among continental nations. If they believe this, the event will disappoint them. We should like to believe this, but our interpretation of Scripture forbids. Popery will not be immediately succeeded by Christianity, but it will fall before, and be merged in a great infidel power, whose daring impiety, blasphemy, and tyranny will far exceed everything of the kind witnessed by Europe, even in the most dismal days of Papal might and majesty. As surely as we write these words a dark cloud hangs over Europe; and while we fully sympathize with all who rejoice in the fall of Popery, we cannot conceal the settled conviction that its fall is the signal for the appearance of something immeasurably more terrible than itself. That the continuance of the tremendous visitation will be but brief it is consolatory to believe, but during its short period of existence, its work in the world will be very awful. We do not prophecy, but we read inspired prophets and believe what they say; hence the earnestness and certainty with which we speak in outline on this intensely interesting subject. Nor do we say that the long era of apostasy, from the sublime and holy faith of the apostolic age, will reach its terrible crisis in the man Louis Napoleon, constituting him the personal Antichrist so distinctly set before us by the

prophets of both Testaments ; but every thing in his history—his connection with France, the resurrection of the empire by his skill, his nominal protection of the Pope, while he allows his temporal authority to pass from his hands, his extraordinary reserve, and his insatiable ambition to become the greatest monarch of the world—fixes our thoughts upon him as *possibly* the Pope-Emperor, whose character, career, and destiny are stated with such terrible fidelity in the book of truth. Ever since he ascended the throne of France we have expected something out of the ordinary course of royalty, and especially something in connection with the decay of Popery in its secular aspects, which would most surely arrest the attention of mankind : and ever since his war with Austria, when he knocked that prop from beneath the chair of St. Peter, we have looked for some fresh evidence of the correctness of our impression that Louis Napoleon will not long suffer ecclesiastical supremacy to remain in any other hands than his own, so far as France is concerned. Doubtless his intention is to begin with France ; and when he finds himself fully recognized as spiritual lord of the French people, the way will be cleared for further action until the giddy point of his ambition be reached, and his highest aspiration be crowned with success.

"It is well known that Louis Napoleon uses the press as never monarch did before, for the purpose of carrying out his plans. An anonymous pamphlet makes its appearance, suggesting some line of policy which, in the interests of France, the government of that country would do well to adopt. The thing is new and startling ; people talk about it ; and as political discussion is not permitted in the newspapers, the pamphlet immediately obtains a wide circulation. A day or two after its publication, a paragraph appears in the official journal disavowing all knowledge of the pamphlet on the part of the government, and generally denying that it has any sympathy with the views of the writer. This only whets the public appetite to peruse the production, and thus the people become familiarized with the idea—the very result contemplated and desired by the Emperor ; and when that result is obtained, he quietly does the thing suggested by the nameless pamphleteer. Well, there has just issued from the Paris press a pamphlet with the title—LE POPE EMPEREUR—in which the writer proposes the union of the political and religious sovereignties in the hand of Napoleon III. Although, as we have said, we really anticipated something of this kind, its actual occurrence has deepened our conviction that we are on the eve of a crisis unparalleled in the history of the world. Only one thing was wanting for a day or two to convince us, that the suggestion pointed to a predetermined reality. That one thing speedily

came—a semi-official denial that the government entertained the views of the pamphleteer. Let wise men, therefore, keep their eyes open. Our vigilance will not change the course of events, but it may profitably instruct us in the signs of the times."

LIFE FROM THE DEAD.

WE find an effort by one of our exchanges to do away the force of Isa. 26 : 14, as proof that some of the wicked dead will never live again. The writer swings over a wide field to bring help to his theory, but carefully avoids the Prophet's contrast in the same chapter. That contrast blows his whole exposition to the winds. The writer's effort is to make it appear Isaiah is speaking of the wicked dead who are raised a thousand years after the righteous and killed a second time. Then it is—according to his theory—it will be said, "They are dead, they shall not live ; they are deceased, they shall not rise," &c. But the Prophet adds, in the same chapter, 19th verse, "Thy dead men shall live, together with my dead body shall they arise : awake and sing, ye that dwell in dust," &c. Thus it is as clear as a sunbeam, when it said of the wicked, "They are dead, they shall not live ; they are deceased, they shall not rise," it is spoken of them *before* the righteous are raised, and not a thousand years *after*, as this writer assumes. It is clearly before the resurrection of either class. The subject is presented by a clear contrast : thus—

Verse 14, *of the Wicked.*	*Verse* 19, *of the Righteous.*
"They are dead, they shall not live : they are deceased, they shall not rise. Thou hast visited and destroyed them, and made all their memory to perish."	"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead."

To our mind, no fact is clearer, both the righteous and wicked were in the state of death, when it was said of the wicked, "They are dead, they shall not live," &c. : to teach otherwise, is to destroy the Prophet's contrast, and leave it without force. An event was spoken of that was future, viz : THE RESURRECTION. In that event, he saith explicitly, one class "shall not" live

part, and the other *shall*. We regard the case too plain to need many words to a mind willing to know the truth.

According to this writer's own showing, the wicked dead are not raised "in that day" in which the "song is sung in the land of Judah;" because he represents it as sung "in the day" of which Paul speaks, "at the last trump," when the saints are raised; while he places the text Isa. 26 : 14 at a period after, of more than a thousand years! The song, in fact, by his own showing, is sung during the thousand years, and therefore excludes entirely his idea of the wicked having any resurrection at all; for in "that day," it is unqualifiedly affirmed, "they shall not rise: Thou hast visited and destroyed them, and made all their memory to perish." They are clearly excluded from any part in the revival into life.

THE BIBLE OUR CREED.

Some have shown a disposition to question the correctness of positions we have taken, because, say they, "Eminent men, and the fathers in early times held and practiced differently."

We happen to be of those who think *the* Bible is to settle all controversies about "faith and practice." That which cannot be clearly proved by the Scriptures, may be tolerated, but is no authority, nor a test of Christian faith or character. We are satisfied all the heresies and false practices that have scourged the Church from its earliest history, have grown out of a disposition to follow men instead of following the unadulterated word of God. In this matter we harmonize with the sentiment of Dr. Adam Clarke, in his Commentary on Prov. 8. He says—

"But of these"—the Fathers—"we may safely state, there is not a *truth* in the most orthodox creed, that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish Church, that may not challenge them as its abettors. In points of *doctrine* their authority is nothing with *me*. The Word of God *alone* contains my creed.

Such is precisely the position we have occupied for twenty years past. None need wonder if other arguments sent us on any topic of Bible truth, are laid aside as out of place in controversies as to what the Bible teaches. Give us the words of God.

Dr. J. F. Lee, North Carolina, writes:—

I am indeed much pleased with the communication in the February No. of the Examiner, and hope it may prove as effectual in convincing many of the fallacies of their notions as what has hitherto been written on the same subject.

But I have some reason to fear this hope will not be realized. It is not necessary to assign the reason of this fear, any farther than to say, I doubt very much whether it is possible to advance any arguments more weighty, cogent, or conclusive, than those which have appeared already in the Examiner. And this impression with me is abiding, the same *now*, that it was twelve or fourteen years ago, when I first read your Six Sermons. Yet some may read the Feb. No. of this year who have never read your writings, and be led to believe the truth.

I think it is not possible to estimate the value of the Examiner in dollars and cents. As a mathematician, I can easily enumerate from millions to vigesillions or centecissions, but I cannot estimate the value of two pieces that appeared in the Examiner for 1860, to say nothing of the value of the whole.

Remarks by the Editor.—Will the friends of the Examiner make a renewed effort to increase its circulation? We need not say *why* we ask this. Will they also help to circulate the Books and Pamphlets in our Catalogue? "A word to the wise" is enough.

The Lord's Supper.—"The Jews concluded their passover by giving to every person a piece of bread and a cup of wine; so Christ, though He set aside, as the nature of his office required, the right enjoined by Moses in that ordinance which He had been commemorating, yet retained the bread and cup added by the Jews."—Dr. Eadie's *Biblical Cy.*, p. 355.

Baptism.—"Tertullian distinguishes the essential characteristics of the two baptisms" (John's and Christ's) "in their spirit and nature. To that of John, he ascribes the *negative character of repentance;* and to the Christian, the *positive* impartation of new life (*De Bapt.* x. ii.;) a distinction which arises out of the relation of *law* and *gospel*, and is given in the words of the Baptist himself, that he baptizes with water and unto repentance; while the greater One, who was to come after him, would baptize with the Holy Ghost."—*Cy. of Bib. Lit., by* Dr. Kitto.

DARE TO BE RIGHT.

BY GEORGE LANSING TAYLOR.

DARE to be right! dare to be true!
You have a work that no other can do.
Do it so bravely, so kindly, so well,
As to gladden all heaven and silence all hell.

Dare to be right! dare to be true!
Cowards and quidnuncs dread everything new,
If you can't stand at your post in a storm,
How can you fight in the ranks of reform?

Dare to be right! dare to be true!
Foes may be many, and friends may be few;
Truth and her champions oft stand alone,
What's a man good for without a back-bone?

Dare to be right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero and battle till death.

Dare to be right! dare to be true!
Keep the great Judgment-seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

Dare to be right! dare to be true!
Love may deny you its sunshine and dew.
Let the dew fall, for then showers shall be given;
Dew is from earth, but the showers are from heaven.

Dare to be right! dare to be true!
God, who created you, cares for you too;
Bottles the tears that His striving ones shed,
Counts and protects every hair of your head.

Dare to be right! dare to be true!
Can not Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?

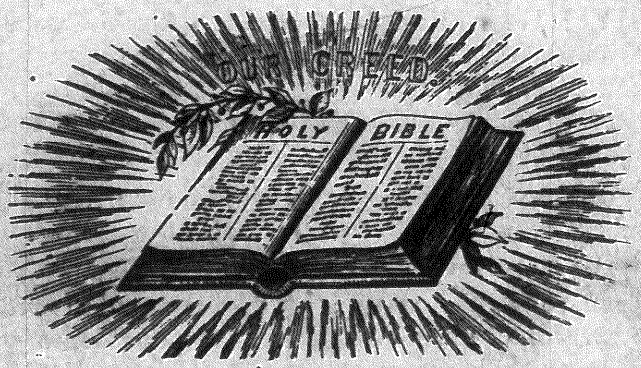
Dare to be right! dare to be true!
The sun may burn red, and the planets burn blue;
God may toss back the systems to chaos again,
But his promise forever is yea and amen.

Dare to be right! dare to be true!
Prayerfully, lovingly, firmly pursue
The pathway by saints and by seraphim trod,
The pathway that climbs to the City of God.

New York, June, 1860. *Ch. Ad. and Journal.*

Vol. XIV. PUBLISHED MONTHLY. 1861.

BIBLE EXAMINER.



"SEARCH THE SCRIPTURES."—JESUS.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

GEORGE STORRS, EDITOR.

TERMS:
One Dollar per Vol. of 384 Pages. Single Numbers, of 32 Pages, 15 Cts.

PUBLISHED BY THE EDITOR:
POST OFFICE ADDRESS, BOX 4658,
NEW-YORK.

OUR MAGAZINE.—Will its friends make a further effort to extend its circulation? Do they remember, whatever value they may place on other periodicals, this stands *alone* on "*Life only in Christ?*" Our reliance to be sustained is, under God, on the friends of the life views. To such we appeal to increase the circulation of this periodical. If men with theological views we esteem erroneous, can call out thousands, yea tens of thousands of subscribers to their periodicals, and thousands of dollars are poured into the treasury to aid forward such, shall we, who profess to value above all price the truths we have received, leave such an enterprise to languish for lack of being sustained? It is for its friends to decide. Any person sending us $3 current money, for three subscribers for the present volume, shall be entitled to a copy of "LIFE ONLY IN CHRIST," sent them free of expense. See Catalogue. This offer to continue till July 1st.

"ANNIHILATION," &C.—The article on this topic, in the present number, by JOS. T. CURRY, will be read with interest, and should be widely scattered.

THE SABBATH QUESTION.—We have been urged to give something on this topic. We intend, soon as possible, to publish an article from H. H. DOBNEY, Baptist minister, England, on the subject. It expresses our views nearly. It has been on hand sometime, sent us by Mr. Dobney. It will fill a large portion of one number, but will pay for a careful reading.

IN THE POETRY, on the last page of the March Examiner, verse six, line three, read *fail*, instead of "fall."

THE AMERICAN PRESBYTERIAN, Philadelphia, and The INDEPENDENT of this city, are both valuable weekly papers; filled with various and interesting matter, and ably conducted. Of course, we dissent from some of their theological sentiments, and conclusions; but, nevertheless, cheerfully commend them.

CONTENTS OF THE APRIL NUMBER.

"Annihilation."—The Methodist Quarterly, ... 97
"The Methodist," and The Apocrypha, ... 108, 127
Baptism, ... 111
John Locke on Immortality, ... 117
The Justice of God, ... 119
A Life of Trust, ... 120
Abideth For Ever, ... 121
The Syrian Massacres, ... 122
From G. B. Stacy, Richmond, Va., ... 125
"Not Much to Choose," 126
"Could I Keep the Good News," 127
Obituary, ... 128
Poetry—Consolation, ... 128

BIBLE EXAMINER

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND T
IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT H
NOT THE SON, HATH NOT LIFE."

Vol. 14. APRIL, 1861. N

"ANNIHILATION."—THE METHODIST QUARTE

A REVIEW, BY JOSEPH T. CURRY.

THE Methodist Quarterly for January, 1861, has an a
headed "Annihilation," from the pen of Rev. W. W. P.
Chicago, Ill. We think there are indications of peril t
"great image" of Ecclesiasticism; that an all-wise Provi
holds in hand "a stone" that shall yet smite it into fragm
preparatory to the development of the true Church of
That stone is called in the theological tongue "*Annihilati*

One fact is of some interest,—the change of tone th
rapidly taking place on this subject. Our opponents ar
ginning to feel the power of Scripture argument, and
defiant flag, (to use a maritime figure,) which yesterda
nailed to the mast-head, to-day is bent to the halliards
pediency; and the morrow will see it lowered to the decl
few years ago the mere mention of the doctrine of destru
called forth expressions of derision and contempt; now
leading periodicals treat it as an enemy to be feared; the f
will witness its triumph.

The article that we have mentioned is a straw which s
the direction of the wind. Its author uses not the conte
ous language of Mattison, Landis, and Stevens. Probab
is not so deficient in Christian charity. However that ma
we cheerfully accord him the credit of being candid and frie
But in our estimate of his production we shall forget his
sonality; we regard his article as the voice of the Meth

circulation of this periodical. If men with theological ws we esteem erroneous, can call out thousands, yea tens of ousands of subscribers to their periodicals, and thousands of lars are poured into the treasury to aid forward such, shall , who profess to value above all price the truths we have eived, leave such an enterprise to languish for lack of being tained? It is for its friends to decide. Any person sending $3 current money, for three subscribers for the present vol- e, shall be entitled to a copy of "LIFE ONLY IN CHRIST," t them free of expense. See Catalogue. This offer to con- ue till July 1st.

ANNIHILATION," &C.—The article on this topic, in the pre- t number, by JOS. T. CURRY, will be read with interest, and uld be widely scattered.

'HE SABBATH QUESTION.—We have been urged to give some- g on this topic. We intend, soon as possible, to publish rticle from H. H. DOBNEY, Baptist minister, England, on subject. It expresses our views nearly. It has been on d sometime, sent us by Mr. Dobney. It will fill a large ion of one number, but will pay for a careful reading.

THE POETRY, on the last page of the March Examiner, verse six, line three, *fail*, instead of "fall."

HE AMERICAN PRESBYTERIAN, Philadelphia, and The INDE- ENT of this city, are both valuable weekly papers; filled various and interesting matter, and ably conducted. Of se, we dissent from some of their theological sentiments, conclusions; but, nevertheless, cheerfully commend them.

CONTENTS OF THE APRIL NUMBER.

ihilation."—The Methodist Quarterly, ... 97
Methodist," and The Apocrypha, ... 108, 127
m, ... 111
Locke on Immortality, ... 117
ustice of God, ... 119
of Trust, ... 120
h For Ever, ... 121
rian Massacres, ... 122
G. B. Stacy, Richmond, Va., ... 125
Much to Choose," 126
I Keep the Good News," 127
ry, ... 128
—Consolation, ... 128

BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. APRIL, 1861. No. 4.

"ANNIHILATION."—THE METHODIST QUARTERLY.

A REVIEW, BY JOSEPH T. CURRY.

THE Methodist Quarterly for January, 1861, has an article headed "Annihilation," from the pen of Rev. W. W. PATTON, Chicago, Ill. We think there are indications of peril to the "great image" of Ecclesiasticism; that an all-wise Providence holds in hand "a stone" that shall yet smite it into fragments, preparatory to the development of the true Church of God. That stone is called in the theological tongue "*Annihilation.*"

One fact is of some interest,—the change of tone that is rapidly taking place on this subject. Our opponents are beginning to feel the power of Scripture argument, and their defiant flag, (to use a maritime figure,) which yesterday was nailed to the mast-head, to-day is bent to the halliards of expediency; and the morrow will see it lowered to the deck. A few years ago the mere mention of the doctrine of destruction called forth expressions of derision and contempt; now our leading periodicals treat it as an enemy to be feared; the future will witness its triumph.

The article that we have mentioned is a straw which shows the direction of the wind. Its author uses not the contemptuous language of Mattison, Landis, and Stevens. Probably he is not so deficient in Christian charity. However that may be, we cheerfully accord him the credit of being candid and friendly. But in our estimate of his production we shall forget his personality; we regard his article as the voice of the Methodist

E. Church. As such it is significant of the change to which we have alluded. Let it be clearly understood that the M. E. Church has shifted her position, with reference to this question, since Dr. Stevens perpetrated his last slander.

But let us present the contrast in the words of the writers. Prof. Mattison, at the close of his discussion with GEORGE STORRS, impudently told him, that he and his "fellow annihilationists" did not belong to the "Christian public." When the mantle of Methodism was thrown around Landis by the officials of that church, their issue of his work was heralded to the world by Dr. Stevens in a lengthy editorial; and among other spicy sentences were the following:—

"The Church is especially obligated to guard the unlearned against *the craft and cunning of those who would lead them astray.*" "The class of religious teachers against whom the author directs his arguments, are found partly within and partly beyond the pale of the Evangelical Church, *and though claiming to be Christians and believers in the Bible,* they array themselves against the commonly received and Scriptural doctrine of the immortality of the soul." "But since the *carnal mind* is always ready to seize upon whatever *opposes the Gospel,* and *promises impunity for sin,* it is not strange that even this crude dogma is sometimes used *to lull the guilty soul into a false security* against future judgment."

On the other hand, Mr. Patton declares the persons who receive this theory "may be Christians at heart." He countenances their "recognition as *evangelical* Christians," providing they treat "Universalism as fundamental heresy." He says, Annihilationism and Universalism "are widely dissimilar; *the former allowing the grand doctrines of evangelical religion,* and even of rigid Calvinism, *and giving a testimony, fearful to many minds, against the fatal consequence of persisting in sin;* and the other being at war in theory and influence with the whole scheme of Christianity." Prof. Mattison branded "the former" "worse than Universalian doctrine." Brother Reformers, are we not gaining ground?

With regard to our treatment of Universalism, we "make haste" to assure Mr. P. that *any* system based on the doctrine of man's inherent immortality is regarded by us "as fundamental heresy."

We now propose to notice as briefly as we can with justice to ourselves, the salient parts of the article. Our author assumes the soul-entity at the outstart, and builds his argument upon it. He thus describes the position of his opponents:—

"The position assumed is, that immortality is not a characteristic of the soul as such, but a gift of God to the righteous alone, which was forfeited in the fall and is restored in Christ." *** "When we say that the body dies, we are supposed to mean that it ceases to be; and hence it is argued that when God says, 'The soul that sinneth it shall die,' he must mean that such a soul shall no longer exist."

The incorrectness of this description is seen at a glance. He makes two blunders. First, in saddling his darling assumption upon us. After all our declarations of the unity of man, we are introduced as arguing from his duality. Secondly, in charging us with such soliloquy as the following:—

"When the body dies it ceases to exist."

We would inform Mr. P. "that when God says, 'The soul that sinneth it shall die,'" we believe the meaning is, The person that sinneth shall die. Divide man into parts as you will, nothing less than the *whole man* will make a soul. "Man became a living soul." Gen. 2: 7. Once for all, we affirm the *unity* of man. He is a living soul—a living creature—a living animal, and will die as hopelessly as any other animal, unless he becomes possessed of a new life principle. Whosoever would be saved from endless death, must come to Christ for life, be partaker of the divine nature; be born of the Spirit, by which he will be quickened "at the last day." John 6 ch.

Our author begins his argument by raising "the question whether Jesus taught that annihilation was to be the final punishment of the wicked." This appears to us unnecessary; we submit that the doom of the wicked was made perfectly clear millenaries before the advent of Christ. JEHOVAH himself laid down the penalty of the law in the plainest terms to the first sinner: "In the day thou eatest thereof thou shalt surely *die.*" If a commentary is needed to make this intelligible, we have it in the executive sentence, "Dust thou art, and unto dust shalt thou return." This sentence is reiterated so often in the Old Testament, and in such positive terms, that it seems to us something like presumption to ignore it. We are sorry to see such a disposition to slight the Old Testament Scriptures on the part of professing Christians. Paul declared them "profitable for doctrine:" 2 Tim. 3: 16. The evangelical Tholuck remarks, "that the Christian revelation is indeed *a tree without root,* as long as it is not understood in its intimate connection with God's revelation of salvation in the Old Testament." An orthodox writer of our own country says, "I cannot understand the Gospel unless I first understand the Law. The Gospel is a *remedial* system, *** and we will never use the remedy, unless we first know the nature and extent of the calamity that has befallen us." This is our position; the Old Testament reveals "the calamity," the New, "the remedy." That discovers death; this brings life. It was not Jesus'

mission to declare the "punishment of the wicked." His incidental allusions were mainly those of the Physician who comes to heal. He did not come as a Judge, to declare the penalty of the law; but as a Saviour, a Redeemer, a Life-Giver. Hear his announcement, "I came not to *judge* the world, but to *save* the world." "For God sent not his Son into the world to *condemn* the world; but that the world through him might *be saved*." "The Spirit of the Lord is upon me, because he hath anointed me to preach the *Gospel* to the poor; He hath sent me to *heal* the broken-hearted, to preach *deliverance* to the captives, and *recovering of sight* to the blind, to *set at liberty* them that are bruised, to preach the acceptable year of the Lord."—John 12 : 47; 3 : 17. Luke 4 : 18, 19. Let no one suppose from the foregoing remarks that we dispute his right to consult the New Testament on any point. It is our duty so to do; but let us not pass by the positive declarations of JEHOVAH in the Old Testament. With all respect to Mr. P. we should certainly prefer the following question: Were the allusions of Jesus to the fate of the wicked contrary, in their spirit, to the teachings of the Old Testament? After raising his question, our author goes on to say:

"That the argument from his"—Christ's—"use of the words 'life' and 'death' is not valid to prove annihilation, even should we accept their literal meaning. Death of itself never means annihilation."

Of course, our answer is, Death annihilates *the man;* it returns him to his native dust. This reply is anticipated and met by the rejoinder:

"How does that touch the question of the soul? Is that made up of elementary spiritual particles? Is there such a thing as *soul-dust*, to which dead souls moulder back, and out of which new souls may spring? Is the thinking spirit composite and organic in structure, resolvable by a divine chemistry into an original spiritual substance that has yet no consciousness, no intelligence, no will, none of the distinctive properties of the organized, individual soul?"

Mr. P. here falls back on the never-failing assumption. We shall answer his questions. *Yes, there is* "such a thing as *soul-dust* to which dead souls moulder back," &c. God said to Adam, "DUST *thou*"—the man—the living SOUL—"art, and unto DUST shalt *thou* return." Gen. 3 : 19. Job says, "Wilt thou bring *me* into *dust* again?" Job 10 : 9. Who is the "me"? Is it not Job? the "thinking, conscious, intelligent" Job? "My *soul* cleaveth unto the *dust;* quicken thou me according to thy word." Ps. 119 : 25. It is clear to us, Dr. Eadie (orthodox) expresses the truth when he says, (referring to Ps. 16,) "The words 'my soul' mean merely *myself*." Bib. Cy., Art. Hell. The Psalmist's meaning is: I, the living *soul*, cleave unto the *dust;*

I am dying; O Lord, when I am dead, remember me, and when the "set time" cometh, quicken me according to thy word.

If, in the latter question, our author wishes to inquire whether a man ceases to think when he dies, we can answer in the affirmative by using the Psalmist's words—"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day* HIS THOUGHTS PERISH." Ps. 146 : 3, 4. "The Preacher" says, "The dead know *not any thing*"***"the *memory* of them is *forgotten*." Eccl. 9 : 5. Let us now attend to Mr. P's. definition of "the word life."

"It *always* means something *more than bare existence.* It is never applied to denote that idea alone. What, for instance, has a more certain and real existence than a rock or mountain? and yet, though that existence has been maintained for centuries, we never say that the rock or mountain is alive."***"Life implies the performance of certain peculiar and characteristic functions, and instrumentally the use of certain organs or faculties; in material organizations it is indicated by such facts as development, growth, reproduction, motion, and sensation, while in higher orders of being, from rudimentary up to perfect mind, it manifests itself by desire, knowledge, memory, imagination, reason, love, and will. Thus, while life has a generic meaning common to all that is vital, it differs specifically with each subject. Plants have the lowest form, and then come various gradations of animal life, from the radiata, up through the mollusea, the fishes, the reptiles, and the birds, to the mammalia. Finally, in man we have a yet higher order of life, growing out of the exercise of a nobler range of powers, as found in the reason, the sensibility, and the free will."

We have read the foregoing paragraph carefully, but have failed to comprehend the mystery of the first sentence. Why is Mr. P. so emphatic? We consider it the expression of a mere truism to say, "Life means something more than bare existence." We should be pleased if we could give as hearty an assent to the whole paragraph as we can to the first utterance. We agree to the whole with two qualifications, one of which we mention here, and the other after the next extract. Mr. P. in substance denies that "desire, knowledge, memory," &c., belong to "material organizations." We affirm the contrary. "Desire, knowledge, memory, imagination, reason, love, and will" are all manifestations of "material organizations," differing in degree of development among various orders of animals up to man as the highest. Mr. P. adds—

"Hence, if one speaks of life we must know to what living being he refers before we can understand his meaning; and the same is necessarily true of death."

We object. The word life, in its literal signification, has a

specific meaning, and conveys a distinct idea to the mind without a particular reference to the "living being." Life is life, and death is the extinction of life, whether you speak of plants, reptiles, birds, beasts, or men. P. goes on—

"Life and death mean something different in animals from what they do in plants, and something far different still in spiritual beings from what they do in mere animals."

We still object, and deprecate so much assumption. Life is life, and death is death. Plants have life, reptiles have life, birds have life, beasts have life, men have life. Take this life away, and plants, reptiles, birds, beasts, and men, are dead. Where is the difference? Why, is not man superior to the reptile? says one. Yes, *man* is; immeasurably superior; but his *life* is not. "For that which befalleth the sons of *men* befalleth *beasts;* even *one* thing befalleth them; as the one dieth, *so* dieth the other; yea, they have *all* one breath; so that a *man* hath *no* pre-eminence above a *beast*:" Eccl. 3: 19. "For what is your life? It is even *a vapor*, that appeareth for a little time, and then vanisheth away:" James 4: 14. As to "spiritual beings," it is sufficient for us to say, man is not a spiritual being. "That which is born of the flesh is *flesh:*" John 3: 6.

"Life and death stand related to the end for which the being was made. While it fulfills that end in the exercise of its peculiar powers or functions, it lives; when it fails so to do, it dies."

Let us try this assertion. The camel was made to inhabit such countries as Arabia, Palestine, &c. Its feet in particular are peculiarly adapted to tread the sandy deserts that abound in those countries. Now, suppose we transport a camel to the rocky state of Massachusetts. Does it now fulfill the end for which it was made? Can it now "exercise its peculiar powers or functions?" *Ans.* No. Well, is the camel dead? According to the above reasoning he is.

"For what now was man made, and in what does the true and real life of a *soul* consist?"

The above confines the term soul strictly to man. The Bible applies it to the beast of the field, the fowl of the air, and the fish of the sea: Gen. 1: 20, 21, 24, 30; 6: 19; 9: 10, 12, 15, 16; Lev. 11: 46; Num. 31: 28, and other places. Dr. Adam Clarke, in his comment on Gen. 1: 24, acknowledges that *nephesh chayiah* (living soul) is "a general term to express all creatures endued with animal life." John Wesley, in his "Notes," makes the following comment on 1 Cor. 15: 45, first clause. "The first Adam was made a living soul. God gave

him such life as other animals enjoy." "Alford's Greek Testament" is a standard work. In his remarks on "demoniacal possessions," he speaks of "that part of man's nature which he has in common with the brutes that perish, the *animal and sensual soul* (*psuche*)." Without reference to the Bible, these three orthodox commentators deserve the respectful attention of Mr. P. We regret to say, his succeeding remarks make short work of all. Clarke, Wesley, Alford, and Bible are "counted less than nothing, and vanity." Our readers will notice that the italics are his own.

"Man was created in the Divine image for this one end: that he might know, love, obey, enjoy, and be like God forever. All his powers stand related to this single object, and were given for that purpose only. He was made *for* God, and finds his life only as he is in a state of voluntary union with God, filled with the Holy Spirit, developing a pure character, making God the centre of his thoughts, affections and will. *Nothing but this is life when we speak of a soul.* Something less is life for lower orders of being; but this only when we speak of one made in God's image."

We do not agree that the animal man was created for the "one end" mentioned. If he was, then universal salvation inevitably follows. We believe that he has been placed here by his Creator *on trial* for a higher life. This is the "one end" for which he was made. If he endures the trial, develops "a pure character," makes "God the centre of his thoughts, affections, and will," he will be made partaker of a spiritual life in "the last Adam." He will then, *and not till then*, be created anew "for this one end: that he may know, love, obey, enjoy, and be like God forever."

"But even more decisive are the repeated declarations of Christ, that eternal life commences in the present world, that it begins as soon as the sinner believes, and consists of a holy and blissful state of mind. Thus he said to Martha: 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.' The meaning is clear: the soul that is spiritually dead shall immediately come to life if it believes, or places faith in Christ, and the life thus commenced shall never end."

Here we perceive the effect a theory has on some minds. One of the plainest passages of Scripture is *wrested* from its obvious meaning to save a pagan fable. And what is worse, a deadly blow is struck at our faith in a literal resurrection. Did Mr. P. ever read the burial service in the Methodist Discipline? Let us quote: "The minister meeting the corpse, and going before it, shall say, I am the resurrection and the life," &c. What words are these? Let Mr. P. answer: "The

meaning is *clear:* the soul that is spiritually dead shall immediately come to life, if it believes or places faith in Christ, and the life thus commenced shall never end." Why, how apposite to the occasion! But we forget ourselves. He is consistent; he believes man has an immortal soul; consequently there is no need of a resurrection. But, no; in other parts of the article Mr. P. completely stultifies himself by upholding a resurrection of all men.

"O, what a riddle of absurdity!"

"The annihilation theory does not harmonize easily with the fact of the resurrection of the wicked. There would seem to be no propriety in such an event if they are to be immediately judged and annihilated. Why not judge the soul according to its character, and punish it with extinction, without recalling the body to life? If the penalty of the divine law be literal destruction to body and soul, we should suppose that when a wicked man dies that penalty was executed on the body which moulders back to dust, and that nothing remained but to inflict the same upon the soul, then or at the general judgment. Why must the body die twice? What end is to be served by summoning it from the grave to destroy it again?"

The main idea of the foregoing appears to be correct. Sure enough! "Why must the body die twice?" "What end is to be served by summoning" the wicked person "from the grave to destroy it again?" Let those who maintain the revival of the wicked, answer this question. We are satisfied with the Saviour's assertion, "They which shall *be accounted worthy* to obtain that world, *and the resurrection from the dead*, neither marry, nor are given in marriage: *neither can they die any more:* for they are equal unto the angels; and are the *children of God*, being the *children of the resurrection:*" Luke 20: 35, 36. We do not see how any can obtain life except by aid of "the Spirit of Him that raised up Jesus from the dead." "For he that soweth to his flesh, shall *of the flesh reap corruption;* but he that soweth *to the Spirit* shall *of the Spirit reap life everlasting.*" Gal. 6: 8. The wicked man reaps his harvest in death. "These, as natural brute beasts, made to be taken and destroyed," &c., "shall utterly perish *in their own corruption:*" 2 Peter 2: 12. But the righteous must live again to "reap life everlasting." We are as entirely at rest on this point as on any other in the life views. Life from the dead is salvation. The succeeding remark of Mr. P. sounds strangely in our ears.

"This has always been a puzzling question for the annihilationists, nor have they returned a satisfactory answer."

We must say, he here manifests an ignorance of facts not at all befitting him as a disputant. If the term "annihilationist"

belongs to any one, it surely appertains to GEORGE STORRS, a leader of the movement, who has written and preached on the subject for twenty years. Does Mr. P. know that such a man exists? If so, has he taken pains to learn his published views? It appears not, or he would have known that his "puzzling question" has been answered; and if he would inquire further, he would discover that the "annihilationists," as a body, are fast coming to the conclusion the wicked dead will not live again. (For the argument, see "LIFE FROM THE DEAD.") "Anoint thine eyes with eye-salve that thou mayest see."

Mr. P.'s next point is, the inconsistency of the annihilation theory with the words and phrases used by Christ in describing the punishment of the wicked. We shall not reply. If he has read the arguments of Hudson, Storrs, Dobney, and others, and still cries "Give, give," we despair of convincing him. If he has not read them, let him do so before he again lifts the cudgel of controversy. We notice, however, he attemps to make "the narrative of the rich man and Lazarus" do the usual service. Perhaps Prof. Strong's (Methodist, and Pres. of Troy University,) remark may do him some good.

"The whole imagery of this conversation is based upon the current *notions* of the Jews, and is, therefore, authoritative only so far as it is vouched for by the *direct* representations of Scripture elsewhere; the doctrine of future retribution for abused privileges is all that is essential to the parable."—*Harmony and Exposition of the Gospel.*

The last objection brought by Mr. P. "to the theory in question is, its lack of sufficient moral power. It is confessedly resorted to by those who shudder at the thought of endless misery, and wish to find some other explanation of Christ's words, without embracing the absurd interpretations of the Universalists. They thus imply the fact that annihilation is preferable to everlasting punishment."

Here is a hint that "annihilation" is not an "everlasting punishment." Let us call up two witnesses on Mr. P.'s side.

1. The younger Edwards. "Endless annihilation is an endless or infinite punishment. It is an endless loss not only of all the good which the man at present enjoys, but of all that good which he would have enjoyed throughout eternity, in the state of bliss to which he would have been admitted, if he had never sinned."—*Reply to Chauncey.*

2. Luther Lee. "Now, should you resort to annihilation, in your last fit of desperation, to avoid the conclusion in favor of endless misery, you would thereby defeat your own theory and award me the argument on the question, as annihilation would be endless punishment."***"The term in the question is '*punishment*,' not misery, and annihilation, when contrasted with endless happiness would be endless *punishment*, though not endless misery."—*Letter to A. C. Thomas.* No. 39.

"Who shall be *punished* with everlasting *destruction:*"

2 Thess. 1 : 9. We joyfully "imply the fact that annihilation is preferable to everlasting" misery. The doctrine of eternal torment is a stupendous libel on the character of a merciful God. Begotten in the adulterous embrace of Pagan philosophy and degenerate Christianity; nursed in the lap of incipient apostacy; fostered by the Mother of Harlots; faintly illustrated by the tortures of the Inquisition, for centuries the claymore of an ignorant priesthood; it remains to-day a glaring proof of the blindness of the present order of theologians. Some of the wisest and best men the church has produced, have declared their disbelief of it; while others not quite able to overcome their prejudices, have confessed their distress of mind in relation to it. Dr. Cumming, an honest believer in the doctrine, has lately given the testimony of his *heart*, in the following language :—"I must say it is the one difficulty I have encountered in studying this Holy Book, that there should be one spot in God's magnificent universe where tears will be ceaselessly shed; where the wild and the piercing wail of sorrow will rise disturbing the harmony of songs that are perpetual; and where there shall be ceaseless sinning, and therefore ceaseless suffering."—*Great Tribulation. First Series.* Page 271.

In support of his last objection Mr. P. continues :—

"It does not seem to provide for degrees of punishment according to degrees of guilt, as insisted upon so frequently by Christ and by the inspired writers." *** "Thus there is no restraint for the transgressor in the thought that added wickedness will bring added punishment."

As Mr. P. carefully refrains from giving the testimony of "Christ and the inspired writers" on "degrees of punishment" we will simply say, we regard his remarks as pure assumption. But assuming the validity of the objection, how fearfully does it militate against his own theory. Talk about *degrees* in *eternal* torment! Is not the never-ending nature of the punishment the great weapon of orthodoxy? If you tell a man that he is to live

> Burning continually, yet unconsumed;
> Forever wasting, yet enduring still;
> Dying perpetually, yet never dead;

think you he will stop to enquire about "degrees?" Did you ever hear of a single "transgressor" being "restrained" by such an argument?

Mr. P. further says: "But should such a doctrine become prevalent, there is reason to apprehend disastrous results to morals and religion, for practically and negatively it would operate as modified Universalism."

This reminds us of the solemn warnings given us personally by a minister of the M. E. Church, when we first determined to preach "Life only in Christ." He said, the evil effect would be seen on the morals of the community where we preached in less than two months. Ten months have rolled around, and the only effect we have noticed is an increased earnestness and zeal for the truth on the part of the Christian professors who have received it; and a marked display of bigotry and intolerance among those that have rejected it. If the worldlings have been affected, it has certainly been for the better. But we do not offer this as an argument. The servant of God is to declare the TRUTH, even if it should prove "the savor of death unto death" to "them that perish." But we would ask Mr. P., in this connection: What effect has your eternal misery doctrine upon sinners? How is it so many are going to destruction before your eyes? Where is your restraining power? You speak in another place of the "impotence" of the annihilation theory "to restrain human depravity." If our theory is impotent, how much more is yours? It is true that your doctrine *drives* thousands into your church, but what are they after they get in? Mere dead weights and stumbling blocks in the way of other sinners. Jesus said, "No man can come to *me*, except the Father which hath sent me *draw* him." "The goodness of God," as manifested in the plan of salvation, must be presented to sinners, if they are led "to *repentance*."

Again: It is a great mistake to suppose, any human instrumentality can "restrain human depravity." The world will never be converted. It is doomed to destruction. God will choose a people out of the world, and the rest will perish. Thus saith the Scripture.

Mr. P. declares in concluding his article, that the sinner "has begun to live under God's government, and he can *never pass away* from it. *He must exist forever*, and it is for him to say, whether that forever shall be filled with bliss or woe."

Compare this assertion with the following texts. "The world *passeth away*, and the lust thereof: but *he that doeth the will of God abideth forever*:" 1 John 2 : 17. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment," &c. "He shall *perish forever like his own dung*," &c. "He shall *fly away* as a *dream*, and shall *not be found*. This is the *portion* of a wicked man from God, and the *heritage* appointed unto him by God:" Job 20 : 5, 7, 8, 29. "Let the sinners *be consumed* out of the earth; and let the wicked *be no more*:" Ps. 104 : 35. "They shall be as *though they had not been*." Obed. 16. "Dead, *they shall not live*; deceased, *they shall not rise*: therefore hast thou visited and *destroyed* them, and

made *all their memory to perish*." We might quote two hundred passages to the same effect. In taking leave of Mr. Patton, we wish to tell him, and all others of his school,

> "There are more things in heaven and earth,
> Than are *dreamt* of in your *philosophy*."

"THE METHODIST," AND THE APOCRYPHA.

A REVIEW, BY THOMAS READ, AUTHOR OF BIBLE VS. TRADITION.

OUR friend, Rev. J. B. Hagany, in the columns of "*The Methodist*," February 9th, 1861, is disposed to enlighten its readers, respecting the Apocrypha. He says—

"I am encouraged to this by the hope that as some very imperfect Christians seem not to get on well with the aid of the Bible, they may possibly be helped forward by the Apocrypha!" *** "One of the first sentences in the *Wisdom of Solomon*, is as vigorous and beautiful an expression of the immortality of the soul as ever was written :—'For God created man to be immortal, and made him to be an image of his own eternity.' I do not remember that even in the canonical Scriptures there is anything on the subject so terse and elegant as this." *** "The short sentence, 'an image of his own eternity,' exalts man to a kind of equality with the Creator." *** "It ascribes to man one of the two eternities of the schoolmen, and renders applicable to him just one half of the Psalmist's noble strain in praise of the Creator—'From everlasting to *everlasting* thou art God.' I will venture to say, that if this sentence had been found in either the Old or New Testament, that it would have been made the text for a thousand discourses on the immortality of the soul."

So it seems, alas! that "some very imperfect Christians" have been driven from their fancied strongholds in the canonical Scriptures, in which they were formerly, in their own estimation, so strongly entrenched, to the *uncanonical* Apocrypha, to find expressions to countenance their fond delusion of natural immortality! But in the above, Mr. Hagany makes a frank confession, that a clear expression of inherent immortality *cannot be found* in the canonical Scriptures! (We compliment his candor.) And that, "the Old and New Testament" contain no text so suitable as this, "for a thousand discourses on the immortality of the soul." The last clause, he says, "exalts man to a kind of equality with the Creator!" We remember to have met with expressions, even in the canonical Scriptures, quite equal to this, although we do not canonize their author. "Ye shall not surely die;" *** "Ye shall be as gods, knowing good and evil."

But does his celebrated text indeed teach "the immortality" of the soul? The latter clause is doubtful. The Vulgate reads, "and to the image of His own likeness he made him." Unfortunately for his argument, the tense happens to be in the future, and not in the past; "to be immortal," as says his text, at some *future* period, is very different from having been made immortal at creation. It always looks a little suspicious too, when an argument is built upon a text isolated for the purpose from its context. Suppose we take a peep at it in its connection. See *Wisdom* 2 : 22, and onward.

"As for the mysteries of God, they," [the ungodly,] "know them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man *to be immortal*, and made him to be an image of his own eternity. Nevertheless, *through the envy of the devil*, came DEATH into the world: and they that do hold of his side *do find it*. But the souls of the righteous are *in the hand of God*, and there shall no torment touch them. In the *sight of the unwise* they seemed to die" [as did the ungodly:] "and their departure is taken for misery, and their going from us to the" [same] "utter destruction" [as the wicked experience:] "but they are in peace." [They sleep in Jesus; their lives or souls are hid with Christ, in God; or, as above, in the hand of God.] "For though they be punished in the sight of men, yet is their HOPE *full of immortality*. (7 v.) In the time of their visitation," [or resurrection, when the mortal, *thneton*, shall put on immortality: 1 Cor. 15, 53;] "they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people," [the mortals living during the 1000 years reign of Christ,] "and their Lord shall reign forever."

Instead, therefore, of this "sublime" text teaching—as friend Hagany would have us imagine—the uninterrupted immortality of the soul—stern logic compels us to insist that *it clearly teaches the very opposite*. It teaches that the ungodly find death—utter destruction; and the righteous have not, *at pres-*

ent, immortality, but only HOPE for it at the period of Christ's visitation. It teaches also that the Creator designed man to be immortal, although mortal, and placed the tree of lives within his reach, while righteous, to perpetuate his being. And when man became unrighteous, he drove him from the tree of lives, lest he should eat and *live forever*, or become immortal while unrighteous. And in passing sentence upon him, he emphatically describes the nature of his personality, the essential "thou." "Of dust *thou* art, and unto dust shalt *thou* return." The ungodly have no part nor lot in immortality. They are "consumed to naught" in the context, and the righteous, although they by patient continuance in well doing *seek for* immortality, possess it NOW only in hope and in promise. We quote the context further; 1: 11—16.

"The mouth that belieth, *slayeth the soul.* Seek not *death* in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death," [an enemy hath done this:] "neither hath He pleasure in the destruction of the living. For He created all things, that they might have their being: and the generations of the world were healthful: and there is no poison of destruction in them, nor the kingdom of death upon the earth; (FOR RIGHTEOUSNESS IS IMMORTAL:) but ungodly men, with their works and words, called it" [that is death,] "to them: for when they thought to have it their friend, *they consumed to naught*, and made a covenant with it, because they are worthy to take part with it:" 2 Esdras 7: 15. "Now, therefore, why disquietest thou thyself, seeing thou art but a *corruptible man?* and why art thou moved, whereas thou art but *mortal?*" Ecclesiasticus 17: 14; "The Lord created man of the earth, and turned *him* into it again." 27–32: "Who shall praise the Most High in the grave, instead of them that live and give thanks? Thanksgiving perisheth from the dead, as from one *that is not;* the living and sound in heart shall praise the Lord. How great is the loving-kindness of the Lord our God, and His compassion unto such as turn unto Him in holiness! For all things cannot be in men, because the son of man *is not immortal.*"

We do not wish to discourage friend Hagany in his endeavors to elucidate the Apocrypha; but we commend to his notice the above extracts from his favored Books, touching the nature of the constitution of the unit man, and we hope that he will possess the candor and the courage to quote them and comment upon them.

BAPTISM.

IT is said, "The commission of the apostles evidently included baptism by water." This is argued partly from the fact that John's baptism was the only one the apostles or the people were familiar with, and that Christ's commission contains no qualifying or explanatory sentence in the matter.

This statement needs some qualification. John did testify the baptism of Jesus was to be of the Holy Spirit, clearly and distinctly; and Jesus confirmed the same to His apostles just before His ascension to heaven. Hence, though it was natural enough for the apostles, for a time, to misapprehend the words of Jesus, and to suppose water baptism was to be retained, yet it does not follow they were authorized to continue it after the baptism of Christ commenced, according to his word. We have abundantly shown, in our previous articles, some of the apostles did not comprehend the fullness of their commission, even after the day of Pentecost; for it was to "go into all the world and preach the Gospel to every creature;" but we have seen with what reluctance Peter went to the Gentiles at all: Acts 10: 9–16.

It is urged, as "baptism in water was the medium through which repentance was expressed," in John's ministry, there seems "no reason why it should be rejected now." John's ministry had its peculiarities; those belonged to that dispensation of which he was the author and finisher; and were in force no longer than his personal ministry lasted. John had no successors. He was sent to the Jews, and to them only; and his baptism was a stepping stone from the carnal rites and ordinances of Judaism to the spiritual worship God sought, and that Jesus told the woman of Samaria was about to supersede all those forms of worship which hitherto had been in use. Now, "with the *heart* man believeth unto righteousness, and with the *mouth* confession is made unto salvation." The mouth, and not water, is now the "medium" through which "repentance is expressed." "The word of faith, which we preach," saith Paul, is, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him

from the dead, thou shalt be saved :" Rom. 10 : 6–13. Here is no intimation that water has anything to do with the salvation. If "baptism in water" was "the form of doctrine" Paul speaks of, in chapter 6, it is strange he gives no hint of the matter here, where he is specifying exactly what God does require of man in order to be saved.

The recorded words of our Lord, by Mark, give, necessarily, no "command" to the apostles to baptize at all, in any way. They are, "He that believeth and is baptized shall be saved." If a man is baptized with the Holy Spirit, for anything we can see, the words of Jesus have their full import in such baptism. If "the gifts of the Holy Spirit follow baptism," as is suggested by some, then surely the baptism must have been of the Holy Spirit, for we have no account, in any case on record, that those gifts followed until the Holy Spirit first came on the believers. This fact is strong presumptive proof the baptism spoken of by Mark, is the baptism of the Spirit, and not of water. "The words of Luke in his gospel," say nothing, directly, of any baptism ; water is not mentioned at all, but it is said, Jesus "opened their understanding that they might understand the Scriptures." The Old Testament, of course, for no other was then written ; and those Scriptures say nothing of Messiah's immersing any one in water ; but Jesus' words to His apostles, as recorded by Luke, are, "Behold, I send the promise of my Father upon you," &c. Here is a direct promise of the Spirit, but not a word about water. As to Luke's record in Acts, it is very explicit that Jesus' baptism was to be of the Holy Spirit, in direct contrast with John's water baptism : Acts 1 : 5.

It is admitted, that "It is manifest that the promise of the Holy Spirit was given at the time, and in connection with the commission to preach the Gospel and baptize believers." This is admitting, in our mind, the Spirit baptism is *the* baptism our Lord intended, when He said, "he that believeth and *is* baptized shall be saved ;" for, there is only "*one* baptism" belonging to the Gospel, by authority, as Paul declares.

It is also conceded by some on the other side of this question, that "Peter and his associates being uneducated men, retained many of their prejudices ;" but it is urged, "this does not apply to Paul," who was learned, and called to go to the Gentiles, with "the mystery" specially "made known" to him ; and it is

judged, "the apostle's commission and qualifications were equal to the work assigned him." This is true ; but did his commission embrace baptism with water ? It is not enough to show that he sometimes *practiced* it ; for on one occasion he practiced circumcision. He took Timothy "and circumcised him ;" Acts 16 : 3. On another occasion he united with "four men which had a vow on them," and was "at charges with them" and "shaved their heads," and "the next day entered into the temple to signify the accomplishment of the days of purification, until an offering should be offered for every one of them :" Acts 21 : 17–26. Now, if Paul did such things because of the prejudices of the people where he was, is it strange if he some times baptized with water, though that was no more in his "commission" than circumcision or Jewish purifications ? We have his own explicit declaration that baptism with water was *not* in his "commission." He admits he did baptize a few, but is thankful he baptized no more. But was that not in your "commission ?" No, saith he—"Christ sent me not to baptize, but to preach the Gospel :" 1 Corth. 1 : 17. Thus Paul settles this matter, that he had no "commission" from Christ to baptize with water. Christian Jews, such as Peter, Ananias, and even James and all the elders at Jerusalem, were so wedded to Judaism and the transition rites, that they kept up all the Jewish institutions years after the day of Pentecost ; for James and the Elders of the Church at Jerusalem, tell Paul, "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law," &c. : Acts 21 : 17–21. Such a pressure more than once led Paul to do that which was not in his "commission," and sometimes brought him into difficulties, so that he was in perils.

To urge, then, that Paul did sometimes baptize with water, as proof his commission included it, is to urge us to accept that which Paul flatly denies—"Christ sent me *not* to baptize." Clearly he practiced it, when he did so at all, as a matter of expediency, and not by the command of Jesus, who manifested Himself to Paul, and sent him to the Gentiles "to preach the Gospel." For the same cause persons may now be baptized with water : not because it was ever included in the Gospel mission, or "commission," but because of human prejudice. Those who feel the need of such a help let them use it till they can walk without. We do not condemn them ; and let them

beware they do not condemn us, who believe the "one baptism" is that of the Spirit. We certainly consider it a dangerous position to remain in the water and not go on into the Spirit. "Have ye received the Holy Spirit since ye believed?" is a question as important now as in the time of Paul. Be baptized with water, if that is your understanding of the matter; but take heed and rest not in any outward rites or ceremonies. See that ye receive the Holy Spirit, "which ye have of God;" and which only will bring you up from the dead.

While we assent to the fact that "more than '*one* baptism'" is spoken of in the New Testament, we do not admit more than one belongs to or is essential to Christianity matured, *after* Christ was "glorified." To maintain otherwise, is a clear denial of apostolic testimony of "ONE *baptism.*" To make water baptism essential to the baptism of the Spirit, is to contradict facts; for, Cornelius and those at his house were baptized with the Holy Spirit before water was even called for; thus demonstrating the use of water was not the way to receive the Spirit: nor is there evidence any one ever received the Holy Spirit in water baptism. The reception of the Holy Spirit was a separate transaction, sometimes before and sometimes after the use of water. The believers in Samaria had been baptized with water; but it was not till some time after they received the Holy Spirit. See Acts 8: 12–17. This case and that at Cornelius' house disprove the idea of the Spirit being imparted in water baptism, and hence shows this gift is not dependent on baptism in water in any form or manner.

The plea that water baptism symbolized Christ's death, "into" which believers are said to be baptized, seems utterly baseless. His death was by crucifixion, not by burial; so Paul immediately explains his declaration by saying, "Knowing this, that our *old man*" (the animal man) "is *crucified* with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." *** "Now, if we be dead with Christ we believe we *shall also live* with Him."

Being "crucified with Him," by our baptism of the Spirit into Christ, we are also "buried with Him;" *i. e.*, our "old man" being dead—rendered powerless to control or govern us—is also "buried with" Christ. But before we could be buried *with* Him, we must be *in* Him; and we cannot be *in* Him till by the Holy Spirit we are baptized into Him: then, being of

His body, we are crucified with Him—*i. e.*, are "partakers of His sufferings," and "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." See 1 Peter 4: 13, and Rom. 6: 6–11.

We sum up thus: To be buried with Christ, we must be *in* Him: then we are of His body, and we are mystically buried with his body. But to be of His body we must be baptized into it by the Holy Spirit. Then we reckon our "old man" as dead and buried with Christ; and when the old man actually dies, the believer's animal nature is dead and buried with Christ; so that "as Christ was raised from the dead by the glory of the Father," (*i. e.*, by "the Spirit," Rom. 8: 11,) so shall all the members of Christ's body be raised up by the same Spirit "at the last day."

Those who plead for more baptisms than one, and say that Paul referred to water baptism in his epistle to the Hebrews, might as well not decline Paul's declaration Heb. 9: 10, that the "*divers* baptisms," were "carnal ordinances, imposed on them until the time of reformation: but Christ being come a High Priest of good things to come," such carnal, *i. e.*, *fleshly* baptisms end. The original word here rendered "washings" is *baptismois*, baptisms. Prof. WHITING, after having converted baptizo and baptismon invariably into immerse and immersion, stumbles here into "*bathings!*" Did he see that a uniform translation would ruin his theory, and prove it "*carnal?*"

It is affirmed, and reaffirmed, that Christ "commanded" the apostles to baptize, and that "The commission evidently included baptism by water." Will those who are thus confident, accept Paul's declaration that such was "*not*" his commission? Will they examine and see if there is more than *one* text where CHRIST is said to *command* his apostles to baptize at all? Will they search and see if they can find it once recorded that the apostles ever did baptize according to the *formula* Jesus is said to have given them? That is, "In the name of the Father, and of the Son, and of the Holy Ghost." So far as the record is our guide, were not all the baptisms by the apostles and their associates, "in the name of Jesus" *alone?* Where is there a recorded *command* of Jesus for any such *formula* in baptism? If these things are so, why urge, as it is done, that Jesus "commanded" the apostles to baptize with water; while, if He did so command, they invariably neglected the *formula* He com-

manded them to use? Were they disobedient in this matter, and did they establish a form their Lord never authorized?

We think when this question is fully investigated, it will be found, baptism with water, by any of the apostles or their associates, was the result of a misapprehension of the entire spiritual character of the dispensation of Jesus "glorified;" or it was "suffered" for a time, the same as the use of "the law of Moses" was suffered to be practiced by thousands of the believing Jews: see Acts 21: 17–24. Baptism with water had been practiced by John in the *transition* state from Judaism to the fully developed Christianity; and those who had practiced it in that transition state could not immediately forsake the old rite for the baptism of Jesus "glorified." They might practice it for a time, as the converted Jews did circumcision and attention to "the law of Moses:" but that did not prove it the baptism of the Christian dispensation, nor make it obligatory on believers ever after. It was clearly designed to be superseded by the anti-type—the baptism of the Holy Spirit. Yet such was the misuse of it in Paul's day, that he says he was thankful he had performed the rite to so few, and declares it was not in his commission.

The Church, however, instead of rising out of mere carnal, or external ordinances, sank deeper into them, and lost to a great extent the spiritual, and came to regard the baptism of the Holy Spirit as a fancy, or at most as confined to the apostles, and their immediate associates, for the confirmation of the Gospel in its first promulgation. Behold the fruits of such a course in the pride, pomp, external show and trappings as developed in Papacy and her harlot daughters; till, alas! the inward life of Christianity has nearly perished by the weight of outward rites and "the commandments of men." The subject is painful to contemplate. May God, in His mercy, speedily restore the "Holy," heavenly "*dove*" to His Church which has so long hovered over it, but has been refused an *abiding* residence therein. May we all take heed to the injunction, "Quench not the Spirit"—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;" remembering, "that your body is the temple of the Holy Spirit, which is in you, which ye have of God;" and without which, we are "none of His."

JOHN LOCKE ON IMMORTALITY.

It has been affirmed that Locke held the doctrine of the immortality of the soul. Great names are of little use to any one who is willing to learn of the Bible alone. John Locke, however, cannot with truth be claimed on the side of natural immortality. That he believed all men *candidates* for it, is true: and that is exactly what we believe and have maintained these twenty years. Locke's "*Reasonableness of Christianity*," is a work we read more than forty years ago; and though we were deeply impressed with his views on immortality, as lost through Adam's fall, and only recovered by faith in Christ, yet the strong current of the times in favor of the common view, prevented our settling down on Locke's position for more than twenty years after; nor do we adopt or hold all his positions now; but the general position that death is *death*, and not life in torment; that Adam lost the means of immortality, by losing Paradise and access to the tree of life; and that all his posterity, therefore, by natural generation, are destitute of immortality, and can only attain it through union with the second Adam, we do firmly believe. In Locke's essay on the "Resurrection and its Sequences," in his Life by King, pp. 316–322—Bohn's edition, he says:—

"They" [the wicked] "shall not live forever. This is so plain in Scripture, and is so every where inculcated—that the wages of sin is death, and the reward of the righteous is everlasting life—the constant language of Scripture in the current of the New Testament as well as the Old, is life to the just, to believers, to the obedient, and death to the wicked and unbelievers,—that one would wonder how the reader could be mistaken where death is threatened so constantly, and declared every where to be the ultimate punishment and last estate to which the wicked must all come. To solve this, they have invented a very odd signification of the word death, which they would have stand for eternal life in torment. They who will put so strange and contrary a signification upon a word in a hundred places, where, if it had not its true and literal sense, one would wonder it should be so often used, and that in opposition to life, which in these places is used literally, ought to have good proofs for giving it a sense in those places of Scripture directly

contrary to what it ordinarily has in other parts of Scripture and every where else.

"But leaving this interpretation of die and death to shift for itself, as it can in the minds of reasonable men, there are places of Scripture which plainly show the different state of the just and the wicked to be literally life and death, wherein there is no room for that evasion. I shall name one or two of them. Luke 20 : 35, 36. Our Saviour tells the Sadducees that they who are accounted worthy to attain that world in the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more ; for they are equal unto the angels, and the children of God, being the children of the resurrection. Where Christ plainly declares of the children of God alone, who have been accounted worthy to obtain the resurrection, *i. e.*, the resurrection before the others, that they are like the angels, and can die no more." **** "Another text that declares the death and final end of the wicked is Gal. 6 : 7, 8—'Be not deceived : God is not mocked ; for whatsoever a man soweth, that shall he also reap ; for he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' In other places, say these interpreters, 'by everlasting life, is meant everlasting happiness joined to life ; by death, is meant eternal sufferings and torments without death.' But here corruption and everlasting life are opposed.

"Now *phthora*, corruption, signifies the dissolution and final destruction of a thing, whereby it ceases to be ; but corruption can by nobody be pretended to signify the endless sense of pain and torment in a being subsisting and continued on to eternity. Corruption is the spoiling anything, the divesting it of the being it had. Accordingly St. Paul, 1 Cor. 15, uses incorruption for an indefinable [unending] estate of immortality. That which gives some color to their understanding by death an endless life in torment is, the everlasting fire threatened by our Saviour to the wicked. Math. 18 : 8 ; 25 : 41, 46. 'But it may suffice to say, that everlasting, in a true Scripture sense, may be said of that which endures as long as the subject it affects endures,' &c.

"Isa. 35 : 10, everlasting joy, *i. e.*, that continued as long as they lived. A like expression is that of hell fire, Mark 9 : 43, 44, that never shall be quenched, where the worm dieth not, and the fire is not quenched ; an expression taken from Isaiah 66 : 24, which, though we translate hell, is in the original Gehenna, or the Valley of Hinnom ; where was kept a constant fire to burn up the carcases of beasts and other filth of the city of Jerusalem, where, though the fire never was quenched, yet it does not follow, nor is it said that the bodies that were burnt

in it were never consumed, only that the worms that gnawed and the fire that burnt them were constant, and never ceased till they were destroyed. So, though the fire was not put out, yet the chaff was burnt up and consumed, Math. 3 : 12 ; and the tares, 13 : 30 ; in both which places, and the parallel, Luke 3 : 17, the Greek word signifies to be consumed by burning, though in our Bibles it is translated burn up but in one of them, Math. 3 : 12. Taking it then for evident that the wicked shall die and be extinguished at last," etc.

THE JUSTICE OF GOD.

An old and celebrated theological lecturer, speaking of a certain class of Christians, says : "They deny the *vindictive* justice of God, which the heathen, with more sense, admitted. And, indeed, the greatest part of the law of God, as well as the history of Providence, contains little else than a display of God's *vindictive justice*." Vindictive—why the very word repels us. But what is its meaning ? Webster says : "Revengeful ; given to revenge." Such a character suits the unjust judge ; but not the Judge of all the earth, who will do right. Such language represents the Holy One as possessed of the passions of depraved humanity. We can fear a vindictive man, especially if we are in his power, but it is impossible to repose confidence in him. It is impossible for the heart to love him. Clothe such a character with almighty power, and it is more to be dreaded than any being in the universe, and is the farthest from being the object of love.

But, as has been said, *Right* is the primary meaning of the word. *Justice is that attribute of the Holy One, which leads him invariably to do that which is right, and nothing except what is right.* It is his attribute of *right-doing.—Am. Presb.*

Nothing betrays so much weakness of understanding, as not to perceive the misery of man *without God*. Nothing is a surer token of extreme baseness of spirit than not to wish for the reality of eternal promises. No man is so truly a coward, as he that acts brave against heaven.—*Pascal.*

A LIFE OF TRUST.

FEW Christian men there are who have not encountered trying seasons and circumstances in life, which, for the time being, have taught them the nature of trust, and led them to exercise it in a marked and high degree. They have called upon God in the day of trouble, with an humble faith which they never knew before. But if their trouble has passed away, their peculiar sense of dependence has gone with it. If day after day passes by, unmarked by any unusual trial, it is unmarked alike by any unusual conscious exercise of trust. Christians can exercise simple, unconditional trust; they can commit themselves unreservedly to God, and realize that their all is in His hands *occasionally*,—when, as we might say, they are compelled to do it; but to live A LIFE OF TRUST in a living present God, is, apparently, a rare and difficult attainment.

Or, if some attain it in regard to spiritual matters, there still remains a difficulty in extending it to temporals. We may be able to realize every day, in regard to our souls, that it is not we that live, but Christ that liveth in us; we may have grace given us every day to triumph over the ancient enemy, legality, and to exclude boasting as to our salvation and growth in grace, when we can realize no similar dependence on God for our daily bread, for the support of our families, or for our success in life. Even in much of our labor for the kingdom of God, especially for the secular side of it, we may walk very much by sight, and not by faith, depending upon effort more than upon fervent prayer, losing heart or growing unduly elated by the fluctuating tokens which meet us from without, rather than strengthening ourselves in calm communion with and dependence upon our God.

Men have been discouraged from a practical carrying out of the principle of trust into their daily lives, and their efforts for the cause of Christ, from the fear of running into the opposite evils of presumption and fanaticism. To take the promises of Scripture in reference to the hearing and answering of prayer, with any great literalness, has seemed to them contrary to the dictates of common prudence and common sense. Hence there has grown up in connection with the Lord's work, all the complicated machinery of expedients for procuring the needful means, which the world employs, in carrying forward its objects. And we begin to believe that both in regard to the temporal wants of the Christian, and the means needful for carrying on the work of the Lord in the world, Christian people have espoused to a criminal degree the principles and policy of worldly wisdom. They have shrunk from an excess of pietism, and have become entangled in naturalism. The Christian world of today, carried away with the active spirit of the age, is in danger of *trusting in work*, instead of working by trust.

Nevertheless, the Church has not been without bright examples of the life of trust. They have been found in the humble and private walks of life; in unknown instances of the hopeful endurance of poverty, in which the necessary wants of the believer and his family have been supplied in answer to prayer, and in the patient, happy temper of the confirmed invalid, and the life-long sufferer, where unwavering, submissive trust, has converted their sick chambers into the banqueting house of the King, with the banner of his love spread over them, and all who drew near them, in the same spirit.—*Am. Presbyterian.*

ABIDETH FOR EVER.

A LATE number of the *North British Review* contains the following very truthful statement regarding the preservation of the original writings of the Holy Scriptures.

"It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels, of the last century, raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispirited, and ashamed at the sight of the tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the Oracles of God are found to have been preserved in immaculate integrity.

"The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gather around it a dense 'cloud of witnesses' from the ruins of Nineveh and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib and the tombs and monuments of Pharaoh, from the rolls of Chaldee paraphrast and Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians.

"Our present Bibles are undiluted by the lapse of ages. These oracles, written amid such strange diversity of time, place, and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dungeons of Rome—have come down to us in such unimpaired fullness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.

"Yes, the river of life, which issues out from beneath the throne of God and of the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its chequered progress; but the great volume of its waters has neither been dimmed in its transparency, nor bereft of its healing virtues."

THE SYRIAN MASSACRES.

THE horrid accounts of the massacres, by the Druses, of Syrian *Christians*, some months since, which excited so much sympathy in this country and elsewhere, has been wrapt in mystery, to our mind. We had strong suspicions those Christians were Catholics, or essentially so; and that the massacre was most likely a part of the fulfillment of the prophecy, "If any man worship the beast or his image" *** "the same shall drink of the wine of the wrath of God," &c. Rev. 14: 9–11. We felt convicted the eating the Harlot's flesh and burning her with fire, of which the Revelator speaks, was a work that would be manifested in all countries and upon all people who upheld or followed the harlot power. Though some true Christians may suffer by a contiguous location, yet the great indignation will be on the harlot and her harlot daughters. If the Maronite Christians of Syria were not of the harlot direct, they were, as a body, harlot daughters of the "Mother of Harlots," whose day of judgment has come. We have looked for information on the subject of those unhappy Syrian Christians who have been subjected to such awful sufferings, and at length have obtained what we sought for. It is presented by Mrs. BENTON, the wife of a Missionary, at the scene of those calamities. We copy from the *Am. Presbyterian* of Dec. 20, 1860. Mrs. Benton writes as follows:—

"It appears that some of our friends in America look upon the late ferocious conflict between the Druses and Maronites of Lebanon, as a religious war, a persecution upon the Christians because they bear the name of Christ. It is our object, in the following brief statement of facts, to correct this mistake if it exists. We all know that the Moslem watchword is, embrace the faith of the Prophet or die. But not so the Druses; they never proselyte, never persecute, never fight for religion. "We make war on those who make war on us." They believe in the pre-existence and in the transmigration of souls, and that God created the souls of all men at the same time, so many Christians, so many Moslems, so many Druses.

The Druses are the original proprietors of their part of the mountain. When they came here with about thirty-three families, about one thousand years ago, they found these wilds uninhabited, save by the panther and the wild boar. They built comfortable houses, and caused the barren mountains to bring forth fruit for food.

The Christians came from the North and settled among them purchasing land of them, and when too poor to buy, occupied the lands of the sheikhs as tenants. The sheikhs were feudal lords, and reigned supreme in their own mountain wilds. In process of time the Christians multiplied, till they became ten to one of the Druses. Jealousies, animosities, quarrels, and murders became common; there was no government to intervene, no law save that of revenge and retaliation. The Druse notion of justice is, that if a sect or nation is five or ten times as large as another sect or nation, then five or ten of the larger must cancel the blood of one of the smaller. Thus they declared that for every Druse murdered by the Christians they would kill ten Christians.

At last the war seemed inevitable. It is impossible for you to conceive the boastful pride and arrogance of the Maronites, and other Papal sects. From the ill-fated town of Deir-el-Kamr came the plan of exterminating the whole Druse nation, or driving them all off to the Hauran, and taking all their property in the mountains. The Druses got hold of this conspiracy, and the plan became universal among the Christians. The Druses were greatly alarmed; they feared the superior number of their enemies; they feared foreign intrigue, especially as they knew many of the Christians were armed with French guns. No one expected such results as have been witnessed. The Christians tauntingly challenged the Druses for a day to fight; they would accept of no overtures for peace,

except that it should be the voluntary retirement of the Druses from the mountain. The Christians knew little of war, had little ammunition, no leaders, no discipline. The Druses, "sons of the sword," regularly organized into distinct clans under their noble sheikhs, now stood on the defensive. The Christian soldiers received the blessing of their bishops and priests, were sprinkled with holy water, and sent forth, with the assurance that their holy fathers would beseech the Virgin and all the saints for their success, and with burning zeal they rushed upon the Druses, "determined to make clean work of it, and not leave a Druse alive on Lebanon."

Thus compelled to fight, the Druses flew into their ranks, and with fire and sword, and with an almost incredible speed, devastated village after village, and town after town, fighting like mad tigers; and the world has turned pale at the recital of their atrocious deeds. The Lord gave them a fearful victory. Now the armies of France are here to ask and demand the rights of the conquered Papists. Suppose the scene transposed; had the Christians accomplished their most unchristian design, and not left a Druse alive on Lebanon, who would have asked after the rights of these poor heathen Druses? who? Do the Christians of the United States know that under the protection of these same Druses, the American missionaries entered Mount Lebanon, and that during all these years we have never received a word of insult or unkindness from a Druse, while by these heathen Christians we have been hated, insulted, reviled, stoned, mobbed, and been in danger of our lives? Now, how can we see these, our friends and protectors, heathen though they be, driven out of their ancient homes and possessions, and not lift up our voice against it? As there are many well-disposed, peace-loving people among the Christians, so there are many high-minded, honorable and friendly Druses. As a people, the Druses are most kind and hospitable to their friends, but cruel and implacable to their enemies; they never forget a kindness or forgive an injury. During the terrible scenes of the past summer there have been many houses and hundreds of lives saved by friendly Druses. Bhamdun, and the other villages and hamlets at the south of us, in the district of the Jurd, were most completely in the power of the Druses; but they took good advice, kept their neutral position, maintained their fealty to the Druse governors, and all were saved. As we stood by the Christian part of our flock in their days of terror, so now we feel it our duty to stand by our Druse friends, and do all we can to save their nation from destruction.

[Who can read the foregoing without seeing evidence that the hand of judgment is on the Harlot power?—EDITOR.]

FROM G. B. STACY, RICHMOND, VA.

THESE are not only perilous times, in the general acceptation of the term, but particularly so in relation to the development of Christian character; and at no period of the world's history could it ever be said, with greater propriety than now, that "The cares of this world and the deceitfulness of riches choke the word, and it becometh unfruitful." We ought to endeavor to preserve the varied admonitions of the sacred writers continually resounding in our ears, such as, "Let him that thinketh he standeth take heed lest he fall"—"Examine yourselves, whether you be in the faith, prove your ownselves. Know ye not your own selves, how that Jesus the Christ is in you, except ye be reprobates?" Were it not for my unwavering confidence in God, my heart would sicken and I should despair of the race. But I console myself with the comforting assurance that God our Father is perfectly competent to every emergency of human exigency, and that He is directing the thoughts and actions of mankind into the channels that will ultimately produce the very result that He desires; and, therefore, I listen to the Psalmist, saying, "Come, behold the works of the Lord, *what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot with fire. Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.*" And I rejoice in the assurance which he gives in the following verse: "The Lord of Hosts is with us; the God of Jacob is our refuge." Then let "the nations rage, (and) the kingdoms be moved." Our God shall utter His voice, and the earth-power shall melt away, and the Lord alone will then be exalted. Amen.

Let me assure you of my sympathies and prayers and hopes that I may be able to still further promote the circulation of the EXAMINER. And may the God of peace be with you and bless you continually.

[THE *first* of two articles on the "Kingdom of God," by G. B. STACY, will appear in our next issue.—ED.]

"NOT MUCH TO CHOOSE."

The Congregational Herald, published at Chicago, for February 7, after alleging that they who hold the final extinction of the wicked are "to all intents and purposes on Universalist ground," endeavors to support the assertion by saying, among other things—

"The doctrine that the wicked are made happy at death, the doctrine that they suffer awhile and are then made happy, and the doctrine that after intermediate periods of greater or less suffering, they are finally annihilated, are certainly not one and the same doctrine, but there is not much to choose between them; and in this one thing they all agree, *viz:* that the condition of the finally impenitent is *not one of endless suffering.* And this is the one point of prime importance in the whole matter."

This is the third effort made in this paper to disparage the doctrine, that they only will live for ever who prove worthy of eternal life, and that there will yet be a holy universe. But, in the estimate of this writer, that would not be a very grand consummation after all. If he means what he says, he finds "not much to choose between" eternal glory and eternal oblivion. If we may take him at his word, they who patiently continue in well-doing and get nothing more than glory and honor and immortality, gain very little. If they do not also escape *eternal* indignation and wrath, tribulation and anguish, theirs is no very great salvation. If they shall find out at last that there is no endless woe to impart value to the immortal life of those who are rescued from it, they will be sadly disappointed—cheated and deluded out of nearly all their bliss. The "unsearchable riches of Christ" are easily reckoned up, and found to rate at a low figure, if sin and woe are to come to an end. For, if this writer says true, that doctrine which many confess involves an eternity of evil, "is the one point of prime importance in the whole matter." The universe is of little account, and God will have created, and preserved, and redeemed in vain, if the infinitely fearful doctrine is not true.

I see but one possible explanation which the writer can offer, which I will not name, and which very few of his readers will guess. Whatever he means, he is henceforth welcome to say what he will.

C. F. H.

"THE METHODIST" AND THE APOCRYPHA: *Addenda.*—Let the following paragraph be inserted and read in the 110th page, immediately before the last paragraph.

Be it observed the testimony of the Apocrypha, in relation to the question of the natural immortality of the soul, must be divided into *two* parts. Those books written *prior* to the Babylonish captivity, and a *part* of those written during the captivity, speak out plainly and positively, as we have seen, in accordance with the canonical Scriptures, that the soul of man, or man, is mortal; but if he conforms in all things to the commands of God, he will be raised to immortality at a *future period.* While on the other hand, those books written *subsequently* to the captivity, contain a few passages that evince the theology of their authors had become corrupted in relation to immortality, by their contact and intermarriages with the heathen. These latter books point out the period when a portion of the Jews became contaminated with the heresy, of the transmigration of the soul as a part of the Deity, and unmistakably prove the heathen origin of the immortality of the soul. And, as their language too, at that period, by the same intermixture with the heathen, became vitiated, they were not able to correct their heathen notions by comparing them with their own Hebrew Scriptures. For very few of those born during the captivity were able to read, or even understand, the Hebrew, as may be seen by reference to Ezra. The common language of the Jews, from that period, was Chaldee and Chaldee Syriac, and not Hebrew.

"COULD I KEEP THE GOOD NEWS."—A New Zealand girl was brought over to England to be educated. She became a Christian. When about to return some of her playmates endeavored to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people—every one will have forgotten you."

"What!" she said, "do you think that I could keep the 'Good News' to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they may get it too! I would go if I had to swim there!"
—*Juvenile Miss. Herald.*

OBITUARY.—We learn that Mrs. ADELIA A. BUGBEE, of South Bend, Ind., one of our most intelligent and firm friends, fell asleep in Jesus, Jan. 28. We formed an acquaintance with her eight years ago, on a visit west. She had a short time before embraced the view of "*Life only in Christ*," and His speedy return from heaven. She had been a member of the Presbyterian Church prior to 1853, and suffered for her change of views, but endured as seeing Him who is invisible. She fell asleep "confidently believing Christ would raise her from the dead." A poetic effusion of hers will be found in the EXAMINER of last year, page 200, entitled "Thy Word is Truth." May mercy attend her bereaved husband and child.

CONSOLATION.

BY MARY HOWITT.

THERE is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die!
Where is that land? Oh, where?
For I would hasten there;
Tell me—I fain would go,
For I am weary with a heavy woe!
The beautiful have left me all alone;
The true, the tender, from my path have gone!
Oh! guide me with thy hand,
If thou dost know that land,
For I am burdened with oppressive care,
And I am weak and fearful with despair.
Where is it? Tell me where!

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and pain, and strife!
Think how the Son of God
These thorny paths has trod;
Think how he longed to go,
Yet tarried for thee, the appointed wo,—
Think of His weariness in places dim,
Where no man comforted or cared for Him!
Think of the blood-like sweat,
With which His brow was wet;
Yet how He prayed, unaided and alone,
In that great agony—"Thy will be done!"
Friend, do not thou despair;
Christ from his heaven of heavens, will hear thy prayer.

THE BIBLE EXAMINER.

THIS *Magazine* is devoted mainly to Bible questions; specially to the great themes of JESUS CHRIST'S personal return to, and reign on earth—Life, future and eternal, only through Him—and literal death, never to be revoked, as the wages of sin.

It is intended to be issued *Monthly*, 32 pages octavo. TERMS, *One Dollar* for 12 numbers; paid in *advance*.

REMITTANCES.—Persons making communications to us, will please consider it a *receipt* for money they send, if they receive what they write for, instead of our acknowledging their letters in the EXAMINER. Generally, in case of remittance, they receive what they order before the acknowledgment could appear in our Magazine. To *print* all the names of Correspondents is attended with inconvenience and unnecessary expense.

LETTERS should be well sealed, but never "registered." Money for the EXAMINER is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

MONEY sent for any of the works in our *Catalogue* of Books, is at the risk of the *purchaser*, except when the *retail* price is remitted, then it shall be *mutual*. The risk is small, if our instructions are strictly followed; we will not be responsible in any degree unless this is done. Be careful, in all cases, not to send depreciated Bank bills. We have had to pay *twenty* per cent. on some funds sent us, or else return the money. This ought not to be.

THE POSTAGE on the *bound* Examiner, for 1860, is *twenty-six* cents, any distance less than 3000 miles.

☞ We invite our friends to examine the *Catalogue* of works, on the last page of this cover, and send for such as they can make profitable to themselves or others. By doing this, you will benefit the cause we advocate, and help the EDITOR of this Magazine.

Invariably address, GEO. STORRS, *Box* 4658, *New-York*.

———:o:———

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression on any topics others have presented, but is designed to save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion is not to be construed as an approval by the EDITOR.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

BOOKS AND PAMPHLETS.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*. The followir g works will be sent, any distance under 3000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by the EDITOR of the *Bible Examiner*; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; postage, 10 cts.: in paper covers, 30 cents; postage, 6 cents.

THE WATCH TOWER: OR, MAN IN DEATH; *and the Hope for a Future Life.*—A Pamphlet of 96 pages. A thorough cure for the modern *necromancy*, mis-named "spiritualism," which is really *animalism*. *Price*, 20 cts. Postage, 3 cents.

LIFE FROM THE DEAD; or, *The Righteous only will live again.* By the EDITOR of the Bible Examiner. The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern *man-worship*, which is hurrying so many on to rank atheism. *Price*, 20 cents. Postage, 3 cts.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "*No life out of Christ*," as taught by the EDITOR of the *Bible Examiner*. *Price*, $1. Postage, 15 cents.

THE DISCUSSION between Prof. MATTISON, of the Methodist E. Church and the EDITOR of the *Bible Examiner*. Question:—"Does the Bible teach that the creature Man—which the LORD GOD formed of the dust of the ground—has a superadded entity called the *soul*?" *Price*, 30 cents, in paper covers only. Postage, 5 cts.

MAN'S DESTINY.—*Immortality:* The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., *Reviewed* by the EDITOR of the *Bible Examiner*. *Price*, in pamphlet, 30 cents. Postage, 5 cents.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, &c. An invaluable help to understanding the Scriptures. *Price*, bound, 75 cents; Postage, 15 cents. A cheap edition, in paper covers, 40 cents. Postage, 9 cents.

FUTURE PUNISHMENT, by *Rev. H. H. Dobney*, Baptist Minister, England. "*Part Second.*" 200 pages. This work shows that literal *death* is the punishment of the wicked. *Price*, in paper covers, 30 cents. Postage, 7 cents.

MAN'S NATURE AND DESTINY: or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. *Price*, 5 cents. Postage, 1 cent.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by DR. J. K. FINLEY, Pittsburg, Pa. *Price*, 3 cents. Postage, 1 cent.

"EUROPEAN WAR; or *The Position and Prospects of the Papal Roman Power*, and *Napoleon Dynasty*, as indicated in Scripture prophecy. By GEO. STORRS." Published in May, 1859, just prior to the breaking out of the war in Italy. The author believes the positions taken in the work will prove to be substantially correct, though some of the events may be arrived at in a manner not apparent at the time he published his views. Price, 10 cents. Postage, 1 cent.

OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only. Postage, 7 cents.

☞ We may have other works for sale besides those mentioned in the foregoing list. One-third discount will be made on the above works, *for cash*, to such as purchase $3 worth; but, in that case, they are sent at the expense of the purchaser. By the *hundred*, a still further discount will be made.

THE ATONEMENT.—A Tract of 12 pages. *Price*, 2 cts. single; by the 100, $1,50.

BIBLE EXAMINER *bound*, for 1860, $1,50. Ten copies will be sent to one address on the receipt of $10; sent in either case at the expense of the purchaser.

Orders for any of these works may be left with GEO. W. YOUNG, 138 William Street, New York. All *Letters*, sent by mail, must be addressed,

GEO. STORRS, *Box* 4658, *New York.*